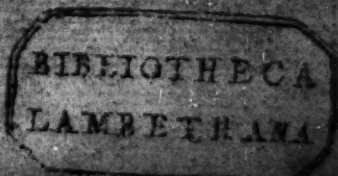


: An expoly

cyon vpon the. v. vi. vii. chap-
ters of Mathewe/ which thre chap-
ters are the keye and the doze of the
scripture, and the restoring agayne
of Moyses lawe corrupt by S cry-
bes and Pharyses. And the expo-
sycyon is the restorynge agayne of
Chyestes lawe corrupte by the Pa-
pystes. ¶ Item before the boke,
thou hast a prologe very necessary,
conteynyng the whole sum of the
couenaunt made betwene God and
vs, vpon whiche we
be baptysed to
kepe it.

And after thou haste a table that
lederh the by the notes in the
margentes, vnto al that
is intreated of in the
booke.

¶ CVN PRIVILEGIO.





Ette hast thou deare
Reader an Exposition vn-
to the. v. vi. and. vii. Chap-
ters of Matthee. wherein
Christe our spirituall Isaac
diggeth agayne the welles
of Abraham, which welles
the scribes and phariseses,
those wycked and spiteful

philistines, hade stopped and fylled vp with the
erthe of theyr false exposcicyons. He openeth the
kyngdome of heuen which they had shut vp that
other men shulde not enter, as they them selues
hade no luste to go in. He restoreth the keye of
knowledge whiche they hade taken awaye and
broken the wardes with wrestyng the text con-
trary to his due and naturall course, with theyr
falle gloses. He plucketh awaye from the face
of Moyses, the vayle which the scribes and pha-
reses hade spred theron, that no man myght per-
ceave the bryghtnes of hys countenaunce. He
wedeth out the thornes and busshes of theyr pha-
resaicall gloses, wherwith they hade stopped vp
the narrow way and strayt gate, that fewe coude
fynde them.

The welles of Abraham, are the scripture.
And the scripture may well be called the kyng-
dome of heuen, whiche is eternall lyfe, and no
thyng save the knowledge of God the father
and of his son Iesus Christe. Iohan. xvii. Moyses
face is the lawe in hir ryght vnderstandyng, And

A, 2.

the

Abraham
welles
The kyng
dome of
heuen wh
it is.

Unto the reader.

The keye
what it is.
The lawe
is the waye
that ledeth
to Chryste.

lawe what
his office is

the lawe in her ryght vnderstandynge is the keye
or at the leest way the fyrste and principall keye
to open the dore of the scripture. And the lawe
is the very waye that bryngeth vnto the dore
Chryste, as it is wrytten. Gala. iiii. The lawe was
our scole mayster to brynge vs to Chryste, that
we myght be iustefied by saythe. And Roman.
x. the ende of the lawe, that is to say, the thyng
or cause why the lawe was gyuen, is Chryste, to
iustefie all that beleue. That is to saye, the
lawe was gyuen to proue vs vnyghtuous and
to dryue vs to Chryste, to be made ryghtwys
thorowe forgyuenes of synne by hym. The lawe
was gyuen to make the synne knowne saythe
saynte Paule. Rom. iiii. and that syn commytted
vnder the lawe myght be the more synfull. Ro-
ma. vii. The lawe is that thyng, which Paule in
his inwarde man graunted to be good, but was
yet compelled ofte tymes of hys members to do
those thynges whiche that good lawe condem-
ned for euell, Roma. vii.

The lawe maketh no man to loue the lawe
or lesse to do or commytte synne, but gendereth
more lust. Roma. vii. and increaseth syn. Roma.
v. For I can not but hate the lawe, in as moche
as I fynde no power to do it, and it neuertheles
condemneth me bycause I do it not. The lawe
setteth not at one with God, but causeth wrathe.
Roma. iii.

The lawe was gyuen by Moyses, but grace
and veryte by Iesus Chryste. Iohan. i. Beholde
thoughte Moyses gaue the lawe, yet he gaue no
man

Unto the reader.

To.iii.

man grace to do it or to vnderstande it a ryght
or wrote it in any mānes harte, to consente that
it was good, and to wythe after power to fulfyl
it. But Chryste geueth grace to do it and to vnder
stande it a ryght, and wryteth it with his holy
spirite in the tables of the hartes of men, and ma
keth it a true thinge there and no ypocresy.

The lawe truly vnderstande, is those Fyrry
serpētes that stonge the chyldren of Israel with
present dethe. But Chryste is the brasen serpent
on whome who so euer beinge stonge with con
science of synne, loketh with a sure faythe, is he
led immediately of that styngynge and saved
from the paynes and sorowes of hel.

The brasen
serpente.
Num. xxi.

It is one thyng to condemne and pronounce
the sentence of dethe, and to styng the conscy
ence with feare of euerlastynge payne. And it
is another thyng to iustifye from synne, that
is to saye, forgyue and remytte synne and to
hele the conscience, and certify a man not onely
that he is deliuered from eternall dethe, but
also that he is made the son of God and heyre of
euerlastynge lyfe. The fyrste is the offyce of the
lawe. The seconde partayneth vnto Christ only
thorow faythe.

The lawe
and faythe
be of con
trary opo
racyons.

Nowe yf thou geue the lawe a false glose and
say, that the lawe is a thyng to whiche a man maye
do of hys owne strength, euen out of the power
of his frewyll, and that by the dedes of the lawe
thou mayste deserue forgyuener of thy fore syn
nes. Then dyed Chyste in vayne, Galat. ii, and is
made almoste of no steade, seynge thou arte be

The scrip
ture howe
it is locke
vppe.

Unto the reader.

some thynne owne sayoure. Nether can Chryste
(where that glorie is admitted) be other wyse tas-
ken or esteemed of Chrysten men (for all his pas-
syon and promyses made to vs in hys bloude)
then he is of the turkes. howe that he was a holy
prophete. and that he prayeth for vs as other
sayntes do. saue that we Chrysten thinke that he
is somewhat more in fauoure then other sayntes
be (thoughe we ymagyne hym so proude that he
myll not here vs but thorow hys mylde mother
and other holie sayntes; whiche all we counte
moche more meke and mercyfull then he. but
hym mooste of myght) and that he hathe also an
hygher place in heuen. as the graye freres and
obseruantes set hym, as it were from the chynne
vpwarde aboue saynt Fraunces.

And so when by this false interpretacion of
the lawe. Chryste whiche is the dore; the waye
and the grounde or foundacyon of al the scrip-
ture, is lost concerning the chiefe frut of his pas-
syon, and no more sene in his owne likenes, then
is the scripture locked vpp. and henceforth ex-
treme darkenes and a mace, wherā if thou walke
thou wotteste nether where thou arte, nor canst
fynde any waye out. It is a confused Chaos,
and a mynglyng of all thynges together with
out order, euery thyng contrary to another.
It is an hedge or groue of bryers, wherin yf thou
be caught, it is impossible to gette out; but that
yf thou loose thy selfe in one place, thou arte
ranged and caught in another for it.

This wyse was the scripture locked vp of
the

Unto the reader.

Jo. iiii.

the scribes and pharises, that the Iewes coude not se Chryste when he came, nor yet can. And though Chryst with these, iiii. chapters dyd open it agayne, yet by suche gloses, for our vnthankfulnes sake that we had no luste to lyue accordyng. haue we Chrysten losse Chryste agayne. and the vnderstandyng of the moste clere texte wherwith Chryste expoundeth and restoreth the lawe agayne.

For the ypocrytes what so euer semeth ympossible to theyr corrupte nature vnrenued in Chryste, that they cover ouer with the myste of theyr gloses, that the lyght therof myght not be sene. As they haue interpretate here the wordes of Chryst wherwith he restoreth the lawe agayne to be but good counsellles onely, but no preceptes that bynde the conscience.

And therto they haue so rofelled and tangeled the temporal and spirituall regiments togyther, and made therof suche confusyon that no man can knowe the one from the other, to the entent that they wolde seme to haue bothe by the auctorite of Chryste, which neuer vsurped temporal regyment vnto hym.

Christ vs
no tēpor
regyment

Not withstandyng (moste deare reader) yf thou reade thys exposycyon with a good harte only to knowe the truth for the amendyng chesely of thyn owne lyuinge and then of other mennes (as charyte requyeth where an occasyō is geuen) then shalt thou perceyue their falshepe, and se their myste expelled with the brightnes of the ineuoytable truthe.

A. 4.

A nother

Unto the reader.

Christ is a
gyfte gyuen
only to thos
that loue
lawe and
professe it.

Hethat pro
fesseth not
the lawe
hath no par
te in the
promyses.

pokes
to notius
lyfe.

A nother conclusyon is this, al the good promyses whiche are made vs thoroowe out all the scripture for Chrystes sake, for his loue, his passion or suffrynge, his bloude shedyng or dethe al are made vs on this condicyon and couenaunt on our partye, that we henceforth loue the lawe of God, to walke therein and to do it and satisfy on our lyues therafter. In so moche that who so ever hathenot the lawe of God wrytten in hys herte, that he loue it, haue his luste in it, and recorde therein nyght and days, vnderstandyng it as God hath gyuen it, and as Chryst and the Apostles expounde it, The same hath no parte in the promyses, or can haue any true saythe in the bloude of Chryste, because there is no promyse made hym, but to them onely that promyse to kepe the lawe.

Thou wylte happely saye to me agayne, yf I can not haue my synnes forgyuen excepte I loue the lawe, and of loue endeuour my selfe to kepe it, then the keypyng of the lawe iustefyeth me, I answer that the argumente is false and but blynde sophestrye, and like vnto this argument, I can not haue forgyuenes of my synne excepte I haue synned. Ergo to haue synned is the forgyuenes of syn. And it is lyke to this also. No man can be heled of the pokes but he that hath the, Ergo to haue the pokes doth heale the pokes. And lyke sophestrye are these argumentes, yf thou wylt enter into lyfe, kepe the commaundementes. Matth. xix. Ergo the dedes of the lawe iustefye vs. Item the hearers of the lawe are not ryghteous

Unto the reader.

Jo. b.

ryghteous in the syght of God, but the doers of the lawe shalbe iustefyed. Roma. ii. Ergo the dedes of the lawe iustefye from syn. And agayne we must al stande before the iudgement seate of Chryste, to receaue enery man accordynge to the dedes which he dyd in the body. Ergo the lawe or the dedes of the lawe iustefye.

ii. Cor. v.

These and all suche are naughty arguments For ye se that the kinge pardoneth no murderar but on a condycyon, that he henceforth kepe the lawe and do no more so. and yet ye knowe well ynough that he is saued by grace, fauour & pardone. yer the keepynge of the lawe come. Howebeit, yf he breake the lawe afterwarde, he falleth agayne into the same danger of dethe.

Euen so, none of vs can be receaued to grace but vpon a condicio to kepe the lawe, nether yet contynue any longer in grace then that purpose lasteth. And yf we breake, the lawe we muste sue for a newe pardon, and haue a newe syght against syn, hel and desperacion. yer we can come to a quyet faythe agayne and fele that the synne is forgiue. Nether can ther be in the a stable and an vndouted faythe that thy syn is forgyuen the, excepte there be also a lustye courage in thyne herte and a truste that thou wylte synne no more for on that condycyon that thou endeoure thy selfe to synne no more, is the promyse of mercy and forgyuenes made vnto the.

The lawe by keepynge & lawe we contynue in grace.

And as thy loue to the lawe increaseth so dothe thy faythe in Chryste, and so dothe thyne hope

Fayth. loue and hope

A. 5.

Unto the reader .

are insep-
rable i this
lyfe.

The lawe
they that
loue not
the lawe
can not vn-
derstande
the cryp-
ture to sal-
uacyon.

Care
home God

hope and longynge for the lyfe to come . And
as thy loue is colde , so is thy faith weake, and
thy hope and longynge for the lyfe to come
lytle . And where no loue to the lawe is, theyr is
nether faythe in Chryste for the forgyuenes of
synne, nor longynge for the lyfe to come, but in
steede of faythe, wycked ymagynacyon that God
is so vnryghteous that he is not offendyd with
synne, And in steede of hope, a desyer to liue euer
here, and a gredynes of worldly voluptuousnes,

And vnto al suche is the scripture locked vp
and made ympossyble to vnderstande . They
maye reade it and referse the stories therof, and
dyspute of it, as the turkes maye, and as we may
of the turkes lawe . And they maye sucke pryde
ypocresye and all maner of poyson therout to
slaye theyr owne soules , and to put stomblynge
blockes in other mennes wayes , to thruste them
from the truth, and to get suche lernynge therein
as in Arystotelles Etykes and morall Philoso-
phie, and in the preceptes of olde philosophers
But it is ympossyble for them to applye one sen-
tence therof to theyr soules helthe or to passyon
theyr lyues therby for to please God, or to make
them to loue the lawe or vnderstande it, ether to
feele the power of Chrystes deathe and myght of
his resurrection and swetnes of the lyfe to come.
So that they euer remayne carnal and fleshy, as
thou haste an ensample of the Sorybes, Pharises
and Iewes in the newe testament.

Another conclusyon is thys, of them that be-
lieue in Chryste for the remysyon of syn and loue
the

Unto the reader, Jo. vi.

the lawe, are a thousande degrees and not so fewe, one perfecter or weaker than another, of which a greate sorte are so feble that they can nether go forward in theyr profession and purpose, nor yet stande excepte they be holpen and borne of theyr stronger bretherne, and tendyd as yonge chyldren are by the care of theyr fathers and mothers. And therefore dothe God commaunde the elder to care for the yonger. As Paule teacheth. Roma. xv. saynge. We that be stronger, ought to beare the feblenes of the weaker. And. Gala. vi. bretheren yf any man be caught in any faute, ye that be spirituall (and are growen in knowledge and haue gotten the vyctorye of your fleshe) teache suche with the spirite of softenes, not calyng them heretykes at the fyrste choppe, and thretenyng them with fyre and faggotes. But alter alterius onera portate (sayth he) et sic adimplebitis legem Christi; That is to saye, beare eche others burthen, and so shal ye fulfyl the lawe of Chryste. Euen so we rely shall ye fulfyll the lawe of Chryste, and not with smytinge your brethren and puttyng stumblinge blockes before theyr weake fete, and kyllynge theyr conscience, and making them more afrayde of shadowes and bugges, then to breke theyr fathers commaundementes, and to truste in wordes of winde and vanyte more then in theyr fathers promyse.

And for theyr sakes also, he hathe ordyned rulers bothe spirituall and temporall to teache them and extorte them, to warne the and to kepe occasions

careth for
the weake

Rulers
why they
were or.
dayned.

Unto the reader.

occasions from them, that with custome of syn they fall not from theyr possessyon.

why God
scourgeth
hys.

Nowe when they that take vpon them to be the elder bretherne, and become ypocrytes, and turned to wyly foxes and cruel wolues and ferce lyons. and the officers be swaren euill and seruantes to Mammon, mynstryng theyr offices for theyr owne lucre onely, and not for the profyte of theyr bretheren, but fauoryng all vycall wherbye they maye haue auauntage. Then is God compelled of his fatherly pytye to scourge his weake hym selfe, with pouertye, oppressyon, wronge, losse, daunger, and with a thousande manner of deales, to bryng them agayne yf they be fallen, and to kepe theyr hartes faste to theyr professyon. So that Diligentibus deus omnia cooperantur in bonum. Roma. viii. They that loue God, that is to saye, the lawe of God (for that is to loue God) vnto them God turneth al to the best, and scourgeth them with the luste of theyr owne weakenes to their owne saluacion.

the cōdycy
ons of the
couenaunt.

Another conclusyon is this, God receaueth both perfyte and weake in lyke grace for Christes sake, as a father receaueth all hys children bothe smal and great in lyke loue. He receaueth them to be hys sonnes and maketh a couenaunt with them, to beare theyr weakenes for Christes sake, tyll they be maen stronger, and howe so oft they fall, yet to forgyue them yf they wyll turne agayne, and neuer to caste of any, tyll they yelde hym selfe to syn, and take synners parte, and for affection and luste to syn, fyght agaynst
hys

Unto the reader. fo. vii.

his owne professyon to destroy it. And he correcteth
of synneth and chastyseth hys chyldren euer at home
with the rodde of mercy and love, to make them
to be better, but he bringeth them not forth to be iud
ges, andged after the condemnacyon of the lawe.

And fierce. Another conclucyon is thys. every man is
and fer two men. fleshe and spirite, whiche to fight par
offices petually one agaynst another, that a man muste
the progo ether backe or forward, and can not stande
l vyce longe in one state. Yf the spirite overcome the
Then is emptacyon, then is she stronger, and the fleshe
courage weaker. But and yf the fleshe get a custome, then
essy on the spirite none other wyse oppresseth of this
as a false she, then as though she had a mountayne vpon
yne yere backe, and as we sometyne in oure dremes
aste thynke we beare heuier then a mylstone on our
uy on prestes, or when we dreme now and then that

They wold runne away for feare, our legges seme
of God euer then leade. Euen so is the spirite opprese
arnethed and ouer ladde of the fleshe thorow custome
e lustes that she struggeleth and stryue to get vp and to
luscioreske louse in vayne, vntyll the God of mercy
e aueth whiche hereth her grone thorow Iesus Chryste.
Christome and louse her with his power, and put his
ldres crosse of trybulacyon on the backe of the fleshe
aueth to kepe her downe, to miny she her strengthe and
name to mortefye her.

Christe. Wherefore every man must have hys crosse to
we seayle hys fleshe to, for the mortefyng of her.
wyll. Nowe if thou be not stronge ynough and dyscret
yll hereto, to take vppe thy crosse thy selfe and to
parte some thy fleshe with prayer and fastyng, to cha
hyng

Fleshe and
spirite.

Crosse.

Unto the reader.

thynges & dedes of mercy; holye medytacyons
and readyng the scrpyture and with bodely la-
boure and inwithdrawyng all maner of plea-
sures from the fleshe; and with exercyses contrar-
ry to the voyces whiche thou markest in thy bodye
moste enclyned to; and with abstaynyng from
all that courage the fleshe agaynste the spiryte
as readyng of wanton booke; wanton com-
mynycacyon; fooly the jestyng and effemynate
thoughtes; and talkyng of couetousnes; whiche
Paule forbyddeth Ephes. v. and magnifyng
of worldly promocyons. And takest I say vpp
suche a crosse by thyne owne selfe or by the coun-
saile of other that are better lerned and exercy-
sed then thou. Then muste God put his crosse of
aduersyte vpon the. For we muste haue every
man his crosse in this world; or be damned with
the worlde.

To synners
der grace
and to syn
under the
lawe.

Of this ye see the difference betwene the syn-
ners of them that beleue in the bloude of Chryste for
the remysyon of synne; and consent and submitte
them selues vnto the lawe; and the synne of them
that yelde them selues vnto syn to serue it. &c.
The fyrste synne vnder grace; and theyr synnes
are venyall; that is to saye; forgeneable. The
other synne vnder the lawe and vnder the dam-
nacyon of the lawe; and fyghte for a great parte
of them agaynste grace and agaynste the spirite
of grace; and agaynste the lawe of God and sayth
of Christ; and corrupte the texte of the couenaunt
with false gloses; and are dysobedyent to God
and therefore synnededly.

Of

Unto the reader. Fo. viii.

Of this also yee see the difference betwene the
lambes of true beleuers, and betwene the vn-
cleane swyne that folowe carnal lustes and fleshly
libertye, and the charlyshe and ypocrytyshe
dogges, which for the blynde zeale of their owne
ryghtwysnes, persecutethe ryghtwysnes of the
faythe in Chrystes bloude. The effemynate and
careles swyne which contynue in their fleshlynes
and cease not to walow them selues in their olde
podell, thynke that they beleue very well in
Chrystes bloude, but they are deceaued (as thou
mayste clerly perceaue) because they feare not
the danacyon of euyl workes, nor loue the lawe
of good workes, and therefore haue no parte in
the promys.

Lambes,
Swyne.
Dogges.

Swyne ha-
ue no fayth

The small and doggy she ypocrytes which
take vpon them to worke, thynke they loue the
lawe, whiche yet they neuer sawe, saue vnder a
vayle. But they be deceaued (as thou mayste per-
ceae) by that they beleue not in Chryste for the
forgeurnes of synne, wherbye also (I meane
they that beleue not) thou mayste perceae that
they vnderstande not the lawe. For yf they vn-
derstode the lawe, it wolde ether dryue them to
Chryste or make dyspareymmedyaty.

Dogges
loue not
the lawe.

But the true beleuers beholde the lawe in
her owne lykenes and is the ympossybilite ther
of to be fulfilled with natural power, and ther-
fore fle to Chryste for mercy, grace and power,
and then of a very thankfulness for the mercy re-
ceaued, loue the lawe in hyr owne lykenes, and
submytte them selue to lerne it and to proffyte
therin

True fayth
is coupled
with loue
to the lawe

Unto the reader.

The difference of saythes, and howe it isto be vnderstande sayth iustifyeth.

Fayth of ypocrytes.

therin and to do to morowe that they can not do to day. Ye se also the difference of all maner of saythes. The saythe of the true beleuer is that God iustifyeth or forgiveth, and Christe deserveth it, and the sayth or truste in Christes bloude receiveth it and certifieth the conscience therof, and saveth and delivereth her from fere of death and damnacion. And this is that we meane when we say, saythe iustifieth, that saythe (I meane in Christe and not in oure owne workes) certifieth the conscience that our synnes are forgiven vs for Christes bloude sake.

But the saythe of ypocrytes is that God forgiveth and that workes deserve it. And that same false saythe in theyr owne workes receiveth the merces promysed to the merites of theyr owne workes. And so Christe is vitterly excluded. And thus ye se that saythe is the thyng that is affirmed to iustifie, of all parties. For sayth in Christes bloude (whiche is Goddes promyse) quieteth the conscience of the true beleuers. And a false saythe or truste in workes (which is theyr owne sayninge) begyleth the blynde ypocrytes for a season, tyll god for the greatnes of theyr synne, when it is full openeth theyr eyes, and then they dyspare. But the swyne say, God is so good that he wyl save develles and al, and damne no man perpetually, what so ever he do.

Saythe of swynes

A nother conclusyon is this, to beleue in Christ for the remysse of synnes, and of a thankfulness for that mercy to love the lawe truly, that is to say, to love God that is father of all and giveth all.

Unto the reader.

To. it.

all, and Iesus Chryste that is lorde of vs all and bought vs al, with al our hartes, soules, power & myght, and our bretheren for our fathers sake (because they be created after his image) and for our lorde and master Christes sake because they be the pryce of hys bloude, and to longe for the lyfe to come, because this lyfe can not be ledde without synne. These, .iii. poyntes (I saye) are the professyon and relygion of a Chrysten man, and the inwarde baptyme of the hartes signified by the outwarde washyng of the body. And they be that spiritual character, badge or sygne, wherwith God thorowe hys spyrite marketh all hys immediatly and assone as they be ioyned to Chryste and made members of hys churche by true faythe.

The ryght
baptyme.

The churche of Christ then, is the multytude of al the that beleue in Chryst for the remyssyon of syn. and of a thankfulness for that mercy, loue the lawe of God purely and without gloses, and of hate they haue to the syn of thys world, longe for the lyfe to come.

The church
of Chryste

Thys is the churche that can not erre dampnable nor any longe tyme, or all of them, but assone as anye questyon aryseth, the truthe of Goddes promise stereth vp one or other to teche them the truth of euery thyng nedefull to saluacyon out of Goddes worde, and lygheneth the hartes of the other true members to se the same and to consent therto.

And as all they that haue theyr hartes washed with thys inwarde baptyme of the spyrite

R. I.

are

Unto the reader.

are of the church and haue the keyes of the scryp-
ture, ye and of byndynge and lowsynge and do
not erre, Euen so they that synne of purpose
and wyll not heare when they fautes be tolde
them, but seke lybertyes and pryuy leges to synne
vnpunysshed, and glose out the lawe of God,
and mayntene ceremonyes, tradicyons and custo-
mes, to destroy the fayth of Chryste, the same be
members of Sathan, and all theyr doctryne is
poyson, erreure and darkenes, ye thoughte they
be Popes, Byshoppes, Abbotes, Curates and
doctoures of dyuynite, and though they can re-
herse all the scripture without booke, and
thoughte they be sene in greke, Ebrewe and la-
tyne, ye and though they so preach Chryste and
the passyon of Chryste that they make the poore
women wepe and howle agayne. For when
they come to the poynte that they shulde mynys-
ter Chrystes passyon vnto the saluacyon of our
soules, there they poyson all together, and glose
out the lawe that shulde make vs fele our salua-
cyon in Chryst, and dryue vs in that poynte from
Chryste, and teach vs to put our truste in our
owne workes for the remysion and satysfaccioun
of our synnes, and in the apysplay of ypocrytes
which sel theyr merites in stede of christes blood
and passyon.

they that
haue not y^e
lawe wryt-
ten in theyr
hartes, can
not vnder-
stande the
passyon of
Chryste to
saluacyon,

A short re-
petyng.

Lo (now dere reader) to beleue in Chrystes
bloude for the remysion of synne and purcha-
synge of all the good promyses that helpe to the
lyfe to come, and to loue the lawe, and to longe
for the lyfe to come, is the inwarde baptyme of
the

Unto the reader,

To. r.

the soule, the baptyme that onelye aualeth in the syght of God, the newe generacyon and ymage of Chryste, the onely keye also to bynde and loose synners. The towchestone to trye al doctrynes. The lanterne and lyght that skatereth & expelleth the myst and darkenes of alypocrysy. and preseruatyue agaynst al erreure and heresy, The mother of all good workes. The earnest of euerlastyng lyfe and title wherby we challenge our enherytaunce.

And though fayth in Chrystes bloude make the maryage betwene our soule and Chryste, and in properly y^e maryage garnēt, ye and the signe Thau, that defendeth vs from the smytyng and power of the euell angelles, and is also the rocke wheron Chrystes churche is buylte, and wheron all that is buylte, stondeth agaynst all wynde of wynde and tempestes, yet myght the professyon of the faythe in Chrystes bloude, and of the loue to the lawe and longyng for the lyfe to come, be called all these thynges, were manye and frowarde vnderstandynges awayne, because that where one of them is, there be all thre and where all are not, there is none of them. And because that the one is knowen by the other and is ympossyble to knowe any of them trulye and not be deceaued, but in respecte and comparyson of the other.

For yf thou wylte be sure that thy faythe be perfecte, then examyne thy selfe whether thou loue the lawe. And in lyke maner, yf thou wylte knowe whether thou loue the lawe aright, then

B. 2.

examyne

Thau?

Fayth, hope and charite are inseperable

Faythe hope and charite are.

Unto the reader .

known
one by the
other.

examine thy selfe whether thou beleue in Chryst
onely, for the remysſion of ſyn, and obtaynyng
the promysſes made in the ſcripture. And euen
ſo compare thy hope of the lyfe to come vnto
Fayth and loue, and to hatyng the ſynne of thys
lyfe, whiche hate, the loue to the lawe engender
eth in the. And yf they accompany not one ano
ther, all thre, together, then be ſure that all is but
ypocriſye.

The offyce
of faythe.

Yf you ſay, ſeynge faythe loue and hope be
thre vertues inſeperable. Ergo faythe onely iuſ
tefyeth not. I anſwere, though they be inſepe
rable, yet they haue ſeperable and ſundrye offy
ces as it is aboue ſayd of þe lawe an fayth. Fayth
onely whiche is a ſure and an vndouted truſte in
Chriſt, and in the father thorow hym, certefyeth
the conſeyence that the ſynne is forgiven and the
dampnacyon and impoſſybyltye of the lawe ta
ken away (as it is aboue reherſed in the condycy
ons of the covenant) And with ſuch perſualyons
molleſyeth the harte and maketh her loue God
agayne and his lawe.

The offyce
of loue.

And as ofte as we ſynne, fayth onely kepeth
that we forſake not our profelſyō, and that loue
vutterly quenche not, and hope fayle, and onely
maketh the peace agayne. For a true beleuer
truſteth in Chriſt onely, and not in his owne wor
kes or ought els, for the remysſion of ſyn.

And the offyce of loue is to powre out agayne
the ſame goodnes that ſhe hath receaued of
God, vpon her neyghboure, and to be to hym
as ſhe ſeleth Chryſte to her ſelfe. The offyce of
loue

Vnto the reader. To. xi.

loue onely is to haue cōpassyon and to bere with her neyghboure the burthen of hys infyrmytyes. And as it is wrytten. I. Pe. 4. Operit multitudinem peccatorum, couereth the multytude of synnes. That is to saye, consydereth the infyrmytyes and interpreteth all to the beste, and taketh for syn none at al, a thousande thinges of which the leste were ynoughe (yf a man loued not) to goo to lawe for and to trouble and vnquyet an hoolle towne, and somtyme an hoolle realme or two.

And the offyce of hope is to comforte in aduersyte and make pacyent, that we saynt not and falle downe vnder the Crosse, or caste it of our backes. And thus ye se that these. iiii. inseperable in thys lyfe haue yet seperable and sondry offyces and effectes, as hete and dryeth beyng inseperable in the fyre, haue yet theyr seperable operacyon. For he dryeth onely expelleth the moystnes of al that is consumed by fyre and hete onely destroyeth the coldenes.

The offyce
of hope.

For dryeth and colde may stande togyther, and so may hete and moystnes. It is not all one to saye the dryeth onely, and dryeth that is a lone, nor all one to saye, saythe onely, and sayth that is alone.

Goo to then and desyre God to prynte thys professyon in thyne harte, & to encrease it dayly more and more, that thou mayst be ful shapē like vnto the ymage of Christ in knowledge & loue, make thy selfe and crepe lowe by the grounde, and cleue fast to the rocke of this profession, and

Unto the reader.

eye to thy shype this anker of saythe in Chrystes
bloude, with the gable of loue, to caste it out as
gaynst al tempestes & so set vp thy sayle & get
the to the mayne se of Godes worde And rede
here the wordes of Chryste with thys ex-
polycyon folowynge, and thou
shalte se the lawe, sayth and
workes, restored
eche to his ryght
vse

and true meanynge. And therto the clere dyf-
ference betwene the spiritual regyment
and the temporal, and shalt haue an
intraunce and open waye
into the rest of all
the scripture

wherin

and

In all other thynges the spyryte of ves-
tyde gyde the and thyne

vnderstan

dyng.

So be it.



The .v. chapter

Fo. xii.

of Mathewe.



Then he sawe the people, he wente bp into a mountayne and sat him downe, & hys dyscyples came to hym, and he opened hys mouth and taught them saynge. Blessed be the poore in spirite, for they is the kyngdome of heauen.

Chryste Here in his fyrst sarmone begynneth to restore the lawe of the ten commaundementes vnto her ryght vnderstandinge, agaynste the scribes and Pharyses whiche were ypcrytes, false prophetes and false preachers, and had corrupted the scripture with the leauen of theyr gloses. And it is not without a great mystery that Chryst begynneth hys preachynge at pouertye in spyryte, whiche is nether beggery nor agaynste the possessynge of rychesse. But a vertue contrarye to the vyce of couetousnesse, the inordynate desyre and loue of riches and puttynge truste in rychesse.

Pouertye
in spyryte

Ryches is the gyfte of God geuen man to

B. 4.

mayn

An expositioun of.

Ryche. mayntayne the degrees of this worlde, and therfore not euell. ye and some muste be poore and some ryche, yf we shal haue an order in this worlde. And God our father deuydeth rychesse and pouertye amonge hys chyldren accordynge to hys godlye pleasure and wysdome. And as rychesse dothe not exclude the from the blessing so dothe not pouertye certefye the. But to put thy truste in the lyuynge God maketh the heyre therof. For yf thou truste in the lyuynge god. Then yf thou be poore, thou couetest not to be ryche, for thou art certefyed that thy father shall mynyshe vnto the fode and rayment, and be thy defender, and yf thou haue ryches, thou knowest that they be but vanyte, and that as thou broughdest them not into the worlde, so shalte thou not carye them out, and that as they be thyne to daye, so maye they be another mannes to morowe, and that the fauoure of God onely bothe gaue and also kepeth the and them, and not thy wysdome or power, and that they neither ought els can helpe at nede, saue the good wyll of thy heuenly father onely. Happy and blessed then are the poore in spyryte, that is to saye the ryche that haue not theyr confidence nor consolacyon in the vanyte of theyr rychesse, and the poore that desyre not inordynatly to be ryche, but haue theyr truste in the lyuynge God for fode and rayment and for all that partayneth ether to the body or the soule, for thers is the kingdome of heuen.

**Ryche in
spyrte,**

And contrary wyse, vnhappy and accursed
and

The.v.Chap.of Math. Jo.xiii.

and that with the fyrste and depest of all cursses, are the ryche in spirite, that is to saye, the couetouse that beyng ryche and trust in thir rychesse, or beyng poore longe for the consolacyon of rychesse, and comforte not theyr soules with the promyses of theyr heuenlye father, confirmed with the bloude of theyr Lord Christ. For vnto them it is harder to enter into the kyngedome of heuen, then for a camell to enter thorowe the eye of an nedle, Mar. 10. No they haue no parte in the kyngedome of Chryste and God. Ephe. v. Therefore it is euydent why Chryste so dylygently warneth all hys to be ware of couetousnes and why he admytted none to be hys dyscyples excepte he fyrste forsake altogether. For there was neuer couetous person true yet ether to God or man.

Yf a couetous man be chosen to preache goddes worde, he is a false prophete immediatlye. Yf he be of the laye sorte, so soyneth he hym selfe vnto the false prophetes, to persecute the truthe. Couetousnesse is not onely aboute all other lustes those thornes that choke the worde of God in them that possesse it. But it is also a dedelye enemye to all that interpret goddes worde trulye. All other vices thought they laugh them to scorne that talke godlye, yet they can soffre them to lyue and to dwell in the contrye. But couetousnes cannot reste as longe as there is one that cleueth to goddes worde in all the land.

Take heed to thy preacher therof, and

B. 5.

Couetousnes is a thyng contrary to the worde of god and to the mynisters of the same.

By couetousnes is

An epoloscyon .

a false pro
phetethese
ly known

be sure, yf he be couetous and gape for promoscyon, that he is a false Prophete and leueth the scripature, for al his cryenge fathers, fathers holy chyrch and systene hundred yeres, and for al hys other holy pretenses .

ii .

**Blessed are they that mourne,
for they shalbe comforted,**

This mournynge is also in the spyryte, and no kynne to the soure lokinge of Ypocrytes nor to the impaciet weywardnes of those fleshy which euer whine and complaine that the world is naught, because they can not obtayne and enioye theyr lustes therein. Nether forbydyth in any wayes to be mery and to laugh, and make good chere now and then, to forget sorowe, that ouermoche heuynes swalowe not a man cleane vp For the wyse man saythe, sorowe hath cost many theyr lyues.

And prouer. xvii. and heuy spirite dryeth vp the bones. And Paule commandeth. Phil. iiii. to reioyse euer. And Roma. xii. he sayth reioyse with them that reioyse, and sorowe with them that sorowe, and wepe with thē that wepe. which seme two contraries.

Godlye

mournynge

This mournynge is that crosse without which was neuer any dysciple of Chryst or euer shalbe, For of what soeuer state or degree thou be in this worlde, yf thou professe the Gospell, there foloweth the a crosse (as warmenesse accompanyeth the sonne shynynge) vnder whiche thy spyryte shall grone and mourne secretlye, not onely because

The. v. Cha. of Math. Fo. xliii.

because the worlde and thyne owne fleshe cary
the away elene contrary to the purpose of thyne
harte. But also to se and beholde the wret-
chednesse and mys fortunes of thy bretherne, for
whiche (because thou loueste them as well as thy
selfe) thou shalte mourne and sorowe no lesse
then for thy selfe. Though thou be kynge or
Emperour, yet yf thou knoweste Christ and god
thorowe Chryste, and entendeste to walke in the
syght of God, and to mynyster thyne offyce tru-
ly, thou shalte (to kepe iustyce with all) be com-
pelled to do daylye that, whiche thou art no lesse
lothe to doo, then yf thou shouldeste cut of arme
hande or any other member of thyne owne bo-
dye, ye and yf thou wylte folowe the ryght waye
and nether torne on the ryght hande nor on the
lefte, thou shalte haue ymmedyatly thyne owne
subiectes, thyne owne seruauntes, thyne owne
lordes, thyne owne counsellours and thyn owne
prophetes therto agaynste the. Vnto whose fro-
warde malyce and stouburnesse, thou shalte be
compelled to permytte a thousande thynges a-
gaynste thy consyence, not able to resyste them.
at whiche thyne herte shall blede inwardly, and
shalt sawse thy swete soppes whiche the worlde
sweneth thou halste, with sorowes ynowe and styl
murnyng, studieng ether alone or els with a fewe
frendes secretly nyght and day, and syghyng to
God for helpe, mytygate the furyouse froward-
nes of the whō thou art not able to stand that
al go not after y^e wyl of the vngodly, what was
Dauyd

An epolyceyon of.

Kynge,
Iohan.

Henry the
seconde.

Dauyd compelled to suffer all the dayes of hys lyfe of his owne seruantes the sonnes of Seruya, Besyde the mychaunses of hys owne chyldren? And howe was our kynge Iohan forsaken of his owne lordes / when he wolde haue put a good and godlye reformacyon in hys owne lande? Howe was Henry the seconde compased in like maner of hys owne prelates whome he had promoted of nought / with the secrete conspyracye of some of his owne temporal lordes with them? I spare to speke of the murning of the true preachers and the poore comen people whiche haue no nother helpe / but the secrete hande of God, and the worde of hys promyse.

But they shalbe comforted of al theyr trybulation and their sorowe shalbe turned into ioye and that infynyte and euerlastyng in the lyfe to come. Nether are they without comforte here in this worlde, for Chryst hath promysed to sende them a comfortour to be with them for euer euen the spirite of trueth whiche the worlde knoweth not. Iohn.xiiii. And they reioyse in hope (of the comforte to come) Roma.xii.

Fayth is
our victory

And they ouercome thorowe faythe / as it is wrytten Hebre.xi. the saynctes thorowe faythe ouercame kyngedomes and obtayned the promyses. And. I. Io. v. this is the vitory that ouercometh the world, euen our fayth. But the blynd world nether seyth our comfort nor our truste in God, nor how god thorowe faythe in his worde, helpeth vs and maketh vs overcome.

Howe overcome they (wylt thou saye) that
be

The. v. Cha. of Math. Jo, xv.

be all wayes persecuted and euer slayne & verely in euery batayle somme of them that wyne the felde/ be slayne, yet they leue the vyctorye vnto theyr deare frendes for whole sakes they toke the syghte vpon them / and therefore are conqueroures, seynge they obtayne theyr purpose and maynteyne that they foughte for. The curled ryche of this worlde whiche haue theyr ioy and comforte in theyr rypes / haue sence the begynnyng foughte agaynst them / to wede them out of the worlde. But yet in vayne. For though they haue all wayes slayne somme yet those that were slayne / wanne the vyctorye for theyr brethern with theyr deathe / and euer encreased the number of them. And though they seemed to dye in the syght of the solyshe / yet they are in peace and haue obtayned that euery lastyng kyngdome for whiche they fought.

And beside all this whē God plageth the world for theyr synne / these that mourne and sorowe are marked with the sygne of Thau in theyr foreheades and saued from the plage / that they perishe not with the wycked / as thou seeste Ezechiel. 9. and as lot was delyuered from amonge the Sodomytes.

And contrary wyse / curled are they that laugh nowe, that is to say / which haue theyr ioy, solase and comforte in theyr rypes / for they shall sorowe and wepe / Luke. 6. And as it was answered the ryche man, Luke. 16. sonner remember howe that thou receauedest thy good dayes in thy lyfe tyme, and Lazarus lykenysse euell.

And

The mourners for
ryght wysenes are
saued by
Gods
keth vengeaunce on
the vnright
wyse.

An exhortacyon.

And therefore is he comforted and thoutormented.

iii.

Blessed are the meke, for they shall enheryte the erthe.

Mekenes
possesseth
the erthe.

By the erthe vnderstande all that we possesse in this world, whiche al god wyll kepe for vs yf we be softe and meke. And what so euer trouble arise, yet if we wyll be pacient and abyde, the ende wyll go on our syde, as it is wrytten in the xxxvi. Psal. the wycked shalbe wedded out, but they that abyde the lordes layser, shall enheryte the erthe. And agayne, with in a whyle the wicked shalbe gone, thou shalt behold the place where he was and he shalbe away, but the meke or softe shal enheryte the erthe. Euen as we say, bestyl and haue thy wyl / and of lytle medlyngs cometh moche reste, for a pacient man shal were out all hys enemyes.

It is impossyble to dwelle in any place where no dylplesure shoulde be done the. If it be done vnwylllyngly, as when thy neyghbours beastes breke into thy corne by some chaunce agaynste hys wyll, then it is reason that thou be softe and forgeue. If it be done of malyce and selfe wyll, then with reuengyngs thou doest but with poderynge in the fyere, make the flame greater / and geuest an occasyon of more euell to be done the. If any man rayle on the and rebuke the, answer not agayne / and the hete of hys malyce shal dye in it selfe and goo out ymmedyatyly, as fyre dothe when no more wode

The.v.Chap.of Math. Fo.xvi.

is layde theron. If the wronge that is done /
be greater then thou arte able to beare / truste in
God and complayne with all mekenes vnto
the offyccer that is set of God to forbyd suche vy-
olence, And yf the gentylmen that dwelle about
the / be tyrauntes / be ready to helpe to set home
theyr wode / to plowe theyr lande / to brynge
in theyr heruest and so forthe / and let thy wyfe
vyset my Ladye nowe and then with a cople of
hennes or a fat capon and suche lyke / and then
thou shalt possesse al the remmanaunt in restor-
els one quarel or other may be pycked to the, to
make the guyte of all togyther.

Chose whether thou wylte with softnes and
sofferynge haue God on thy syde / euer to saue
the and to gyue the euer ynoughe / and to haue a
good conscience and peace on the erthe / or with
furyousnesse and ympacyency to haue God a-
gaynst the and to be polled a lytle and lytle of
al together / and to haue an euell conscience and
neuer reste on the erthe. and to haue thy dayes
shortened therto. God hathe promysed if thou
be meke and soft, and soffer a lytle persecucion
to geue the not onely the lyfe to come / but also
an hundred folde here in this lyfe. that is to say
to geue the hys owne selfe and to be thy protec-
tor and to minyster the euer ynoughe, whiche may
of right be called an hundred folde, and that is a
treasure passyng the treasure of al prynces.

Handred
folde.

Fynally Chryste teacheth here howe every The pryuat
man muste lyue for hym selfe amonge them to perion.
whom he is a neyghboure / and in pryuat mat-
ter

An epolycon.

And therefore is he comforted and thoutormented.

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The .v. Cha. of Math. Fo. xvi.

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gaynste the and to be polled a lytle and lytle of
al togyther / and to haue an euell conscyence and
neuer reste on the erthe. and to haue thy dayes
shortened therto. God hath promysed if thou
be meke and soft, and soffer a lytle persecucion
to geue the not onely the lyfe to come / but also
an hundred folde here in this lyfe. that is to say
to geue the hys owne selfe and to be thy protec-
tor and to minyster the euer ynough, whiche may
of right be called an hundred folde, and that is a
treasure passyng the treasure of al prynces.

Hundred
folde.

Fynally Chryste teacheth here howe every The pryuat
man muste lyue for hym selfe amonge them to person.
whom he is a neyghboure / and in pryuat mat-
ter

An expositiō of .

may not
aduenge
But the offi
cer muste.

ters in whiche he is but as a neyhoure (thoughte
he be a kynge) and in whiche thou canste not be
to softe . But and yf thou be an offycer / then
thou muste be good, kynde and merciful, but not
a mylke soppe and negligent, As to whom thou
art a father, them muste thou rule and make obay
and that with sharpenes . if softenes wyll not be
harde, and so in all other offyces .

iiii

**Blessed are they that hunger and
thyrste for ryght wysnesse, for they
shalbe fulfylled .**

Ryght wys
nes.

Ryghteousnes in this place is not taken for
the pryncypall ryghtuousnes of a chrysten man
thorowe which the person is good and accepted
before God. For these .viii. poyntes are but doc
tryne of the frutes and workes of a chrysten man
before whiche the saythe muste be there, to make
ryghteous without all deservynge of workes
and as a tre out of which al suche frutes and wor
kes muste sprynge . wherfore vnderstande here
the outwarde ryghteousnes before the worlde
and true and faythful dealyng eche with other /
and iuste executynge of the offyces of all maner
degrees / and meke obedyence of all that are
vnder power / So that the meanyng is / happy
are they whiche not onely do theyr duties to all
men, but also studie and helpe to the vttermoste
of theyr power with worde, deade, counsell and
exortynge, that all other deale trulye also accor
dynge to the degre that euery man beareth in the
wolde, & be as desyerous to further good order
and

The. v. Cha. of Math. Jo. xlii.

order and ryghtuous dealyng, as the hongrye and thyrsty be desyrous to eate and drynke.

And not that it is not for naught that he sayth hongre and thurst. For excepte thy soule hongre and thyrste for thys ryghteousnes of heuene nature, as the bodye dothe for meate and drynke of hys oldenature, the deuell and the chyl dren of thys worlde (whiche cannot suffer that a man ether deale truly hym selfe or helpe o ther) wyll so resyste the, plage the and so wery the, that thou haddeste leuer of very mystruste and desperacion that ought shulde be better, for sake al and make thy selfe a monke or a fryer, ye and to ronne into a straunge contrey and leue all thy frēdes, then to abyde in the world, and to let it chose whether it wyl synke or swyme.

Monke.

Monkes.
why they.
ronne into
relygion.

But to comforte vs, that we saynte not or be wery of wel doynge, Chryste promyseth that all that haue thys thruste and hongre, shall haue theyr lust satysfied, and be traslated into a kyngs dome, where none vnryghtwysnes is, be sydes y^e thou shalt here and se at lēgth many come to the ryghtway and helpe with the, and many thynges that cannot be al together mēded, yet somewhat better & more tolerable so that all ryghtwysnes shal not be quenched.

And contrary wyse cursed be all they that are full, as Luke in the. vi. saythe & that is to saye the ypocrytes whiche to auoyde all labour, so rowe, care, comberaunce and, sofferynge with theyr bretheren, get them to dennes to lyue at rest and to fyll theyr belyes, the wealth of other

Luc. vi.

Monkes
becursed.

G. I.

men

*There is a deficiency between
this page & the next, but see
of folio xix.*

An episcopion of .

may not
aduenge
But the offi
cer muste.

ters in whiche he is but as a neybour (thoughte
he be a kynge) and in whiche thou canste not be
to softe But and yf thou be an offycer / then
thou must be good, kynde and mercyful, but not
a mylke soppe and negligent, As to whom thou
art a father, them muste thou rule and make obay
and that with sharpenes . if softenes wyll not be
harde, and so in all other offyces .

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the pryncypall ryghtuousnes of a chrysten man
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tryne of the frutes and workes of a chrysten man
before whiche the saythe muste be there, to make
ryghteous without all deseruynge of workes
and as a tre out of which al suche frutes and wor
kes muste sprynge . wherfore vnderstande here
the outwarde ryghteousnes before the worlde
and true and faythful dealynge eche with other /
and iuste executynge of the offyces of all maner
degrees / and make obedyence of all that are
vnder power / So that the meanyng is / happy
are they whiche not onely do theyr duties to all
men, but also studye and helpe to the vitermoste
of theyr power with worde, deade, counceel and
exortynge, that all other deale trulye also accor
dynge to the degre that every man beareth in the
wolde, & be as desyrous to further good order
and

The. v. Cha. of Math. Jo. xlii.

order and ryghtuous dealyng; as the hongrye and thyrsty be desyrous to eate and drynke.

And not that it is not for naught that he sayth hongre and thurst. For excepte thy soule hongre and thyrste for thys ryghteousnes of her newe nature, as the bodye dothe for meate and drynke of hys oldenature, the denell and the chylde of thys worlde (whiche cannot suffer that a man ether deale truly hym selfe or helpe o ther) wyl so resyste the, plage the and so wery the, that thou haddeste leuer of very mystruste and desperacion that ought shulde be better, for sake al and make thy selfe a monke or a fryer, ye and to ronne into a straunge contrey and leue all thy frēdes, then to abyde in the world, and to let it chose whether it wyl synke or swyme.

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And contrary wyse cursed be all they that are full, as Luke in the. vi. saythe & that is to saye the ypocrytes whiche to auoyde all labour, to rowe, care, comberaunce and, sofferynge with theyr bretheren, get them to dennes to lyue at rest and to fylle theyr belyes, the wealth of other

C. I.

men

Monke.

Monkes.
why they.
ronne into
relygyon.

Luc. vi.

Monkes
be cursed.

*There is a deficiency between
this page & the next, but see
of folio xix.*

It foloweth then that thou mayste be pure
harted and therwith do all that God hath com-
manded or not forbidden. Thou mayste be
pure harted and have a wyfe and gette chyl-
dren, be a iudge & condempne to deeth them that haue
deserued it, hang or heed euell doers, after they
be by a iuste processe condempned. Thou mayest
be pure harted, & do al y^e drudge in the world,
Lot was pure harted amonge the Sodomytes.
Nycodemus beyng in the counsell amonge them
that conspyred the dethe of Chryst was pure har-
ted and consented not with them to the dethe of
that innocent.

Yf the lawe be wryten in thyne harte it wyll
dryue the to Chryst, which is the ende of the lawe
to iustefy al that beleue. Ro. x. And Chryste wyll
shewe the hys father, for no man seeth the father
but the sonne, and he to whome the sonne wyll
shewe hym Luke. 10. If thou beleue in Chryste,
that he is thy sauoure, that faythe wyll leade the
inymmediatlye and shewe the God with a lo-
uely and an amiable countenance, and make the
feale and se howe that he is thy father, all mere-
cyful to the and at one with the, and thou his son
and hyghlye in hys fauoure and grace, and sure
that thou pleaseste hym, when thou doeste an hun-
dred thynges whiche some holye people wolde
suppose them selues defyled. yf they shulde but
thynke on them. And to se God is the blessinge
of a pure harte.

Impure and vnclene harted then are all they
that study to breke Goddes commaundementes,
Impure

Impureharted are all that beleue not in Chryste to be iustified by hym. Impureharted are al ypocrytes that do theyr worke for a false purpose ether for prayse, profyte or to be iustified thereby, whiche paynted sepulchers (as Chryst calleth them) can neuer se God. or be sure that they be in state of grace and that theyr workes be accepte, because they haue not Goddes worde with them, but tolene agaynst them.

Impureharted whos

Blessed are y peacemakers, for they shalbe called the chyldren of God.

vii.

To enheryte thys blyssynge, it is not only required that thou haue peace in thy selfe, and that thou take all to the beste, and be not offended lyghtly and for euery small tryffe, and all waye redye to forgewe, nor sow no dyscorde nor aduenge thyne owne wronge. But also that thou be feruent and diligent to make peace and to go betwene. where thou knowest or herest malice & enuye to be, or seekest bate or stryfe to aryse betwene person and persō, and that thou leue nothing vnought, to set them at one.

Peace making whos

And though Chryste here speke not of the temporall swerde, but techeth howe euery man shal lyue for him selfe towarde his neyghboure/ yet Prynces (yf they wyll be Goddes chyldren) muste not only geue no cause of warre nor begyn but also (though he haue a iust cause) offer hym selfe to be entreated, yf he that gaue the cause repent, and muste also seke all wayes of peace before he fyght. Howe be it, when al is sought, and

Prynces what they ought to do yf they make war

C. 4.

nothyng

Proceed to the next of xviii

An expolycyon of.

of ryghtwysnes (say they.)

ele of
yghtwysnes
es what
tis.

O ypocrytes / the Zele of ryghtwysnes is to
hongre and thyrste for ryghteounes, as it is a
boue descrybed, that is, to care and study and to
do the vttermoste of thy power, that all thynges
went in the right course and due order bothe
thorowe all degrees of the temporality and also
of the spyrytualty, and to leoperde lyfe and
goodes thereon.

Care howe
e spiritual
are for ye
eporal co
ne wealth

Al the worlde can beare recorde what payne
ye take and howe ye care for the temporall co
mune welthe, that all degrees therein dyd and
had theyr dutye, and howe ye put your lyues in
aduenture to preache the truthe, and to enforce
me lordes and prynces and to cry vpon them to
seare God and to be lerned, and to mynyster
theyr offyces trulye vnto theyr subiectes, and to
be mercyfull and an exsample of vertue vnto
them / And howe helpe ye that youthe were
brought vppe in lernynge and vertue, / and that
the pore were prouyded for of fode & rayment
&c. And howe prouyde ye that your prestes be
all lerned, and preache and do theyr duties truly
euery man in his paryshe? howe prouyde ye that
sedes aryse not to poole the people and leade
them out of the waye vnder a coloure of longe
praynge and ypocretyshe holynes, liuynge them
selues ydle and beyng vtterlye vnto the comen
welthe improfytable? who smelleth not the
swete odoure of chastyte that is amonge you?
what ryghtuousnes is in youre sanctuaries, and
what indyfferent equitye is in al youre exempcy
ons

The. v. Cha. of Math. Jo. xix.

ons, pryueleges and lybertyes / By your Workes
we Iudge you and youre Zele to ryghtuousnes,
and not by youre sophystycall sottle reasons,
with whiche yewolde claime our eares, bleare
our eyes and begyle our wyttes, to take your
tyrannous couetous crudelyte for the Zele of
ryghtuousnes.

Fynally he that wyll not be mercyfull, to
be blessed of God and to obtayne mercye of
hym bothe here and in the lyfe to come, let hym
be accursed with the vnmercyfull and to hym be
Iudgement without mercy / accordyng to the wor
des of saynt Iames in the seconde chapter of his
Epystle.

**Blessed be the pure in harte, for
they shall se God.**

vi.

That whiche entreth in to a man defyleth not
a man. But the thynges that defyle a man / pro
ceede fyrste out of his harte / as thou mayste se
Mat. xv. Thence come out euell thoughtes sayeth
(Chryste) as murther / adultrye, fornyceacy
on, thefte, false wytnessyng and blasphemyes.
These are the thynges which make a man foule
A man then is not foule in the syghte of God,
tyll his harte be foule. And the fylthynges of
the harte are thoughtes that study to breake gods
des commaundementes, wherfore the purenes of
the harte is the consentynge and studyous pur
pose to kepe the lawe of God and to mene truly
in al thy wordes and workes, and to do the with
a true intent,

The fylthy
nes of the
harte what

The pure
nes of the
harte what

C. 3.

It

Return to review of xvii

An exhortation of.

men not regarded. No, it were a grefe to them that other were better, that they alone maye be taken for holye, and that who so ever wyl to heuen must bye it of them, y^e they be so ful, that they compare them selues to other poore synners and looke as narrowly on them as the phariseys dyd on the publicane, thankynge God that he alone was good, and the other euell. Cursed are they yet for al their fulnes, for they shal hunger with euerlastynge hunger where none shall geue them to eate, nor they haue any refreshynge of theyr paynes.

Blessed be the mercyfull, for they shall obtayne mercy.

To be mercyful what
it is.

To be mercyfull, is to haue compassyon and to feale a nother mannes desease, and to mourne with them that mourne, and suffer with them that suffer, and to helpe and socoure them that are in trybulacyon and aduersyte, and to comforte them with good counsell and wholsome instructioun and louynge wordes. And to be mercyfull, is louyngly to forgene them that offended the, as they knowledg theyr mysdoynge and axe the mercy. To be mercyfull, is patiently longe to abyde the conuersioun of synners with a lusty courage and hope that God wyl at the last conuerte them, and in the meane tyme to praye instauntlye for them, and euer when he seythe an occasioun / to exhorthe them, warne them / monyshe them and retuke them. And to be mercyfull / is to enterprete all to the best.
and

The. v. Cha. of Math. fo. xlviii.

& to loke thorowe the fyngers at many thynges and not to make a greuous synne of every small tryfle / and to suffer and forbere in hyr owne cause the malyse of them that wyll not repente nor be a knowen of theyr wickednes, as longe as he can suffer it, and as longe as it cought to be soffred, and when he can no longer, then to complayne to them that haue auctoryte to forbyde wronge and to punysh the suche euell doers.

But the ypocrytes cleue contrary condemne all them for greuous synners, saue them onely that bye theyr holynes of them. And because they wyll suffer with no man; they get them to sylence. And because they wyll helpe no man

Monkes

Covent.

that they haue (they saye) partayneth to the couent and is none of theyrs. And yf they be offended, they wyll be aduenged immediatly. And to cloke, that they shulde not seme to aduenge them selues, the mater (saye they) partayneth to God and holy church, or to some saynte or to one or other holye thyng, as if thou smyte one of them on the one cheke, he wyll turne to hym the other yer he wyll aduenge hym selfe.

But the iniurye of the holye Oyle wherewith he was anoynted, that muste he aduenge; and that with a spyrytuall punyshmente, that thou muste be accursed as blacke as a colyer and deliuered to Sathan. And yf thou come not in and are absoluyon and offer thy selfe to penance and to paynge therto, they wyl not suffer tyll the deuell fetch the. But wyll deliuer the to the fyre in the meane tyme. And al for sele

Oyle.

Holy oyle must be aduenged.

C. 2.

of

Returne to the same of xx

An expofycion of.

nothyng wyll helpe, then he ought & is bounde to defende his lande and fubiectes, and in fo doyng he is a pece maker, as wel as whē he cauſeth theues and murtherers to be puniſhed for theyr euell doyng and brekyng of the comon peace of hys lande and fubiectes.

If thou haue peace in thy ſelfe and loueſt the peace of thy brethern after this maner, ſo is god thorow Chryſte at peace with the, and thou hys beloued ſonne and heyre alſo.

¶ Moreover if the wronge done to the, be greter then thou mayſt beare, as when thou art a perſon not for thy ſelfe only. But in reſpecte of other, in what ſo euer worldly degre it be, & haſt an offyce comytted the, then (when thou haſt warned with al good maner him that dyd it, and none amendement wil be had) kepe peace in thyne harte and loue him ſtyll. and complayne to them that are ſet to reforme ſuche thynges, and ſo art thou yet a peace maker and ſtyll the ſonne of God. But yf thou aduenge thy ſelfe or deſyreſte more then that ſuche wronge be forbidden, thou ſynneſt agaynſt God, in takyng the auctoryte of god vp on the without hys commaundement. God is father ouer all, and is of ryght Iudge ouer al hys chyldren, and to him only pertayneth all aduengyng, who therfore without his comaundement aduengeſt ether with harte or hande / the ſame dothe caſt him ſelfe into the handes of the ſword and loſeth the ryght of hys cauſe.

And on the other ſyde, curſed be the peace breakes, picquarrels, whiſperers, backebyters
ſowers

engeaunce
arrayneth
God
nely.

The. v. Cha. of Hath. Jo. xxi.

lowers of dyscorde, dysprayers of them that be good to bryng them out of fauore, interpreters to euell that is done for a good purpose, synders of faultes wher none is, sterers vp of princes to batayle and warre, & aboute al cursed be they that falsly bely the true prechers of goddes word to bryng them into hate, and to shede theyr bloude wrongfully for hate of the truth, For all suche are the chyl dren of the deuel.

Blessed are they that suffer persecucion for ryghteousnes sake, for theys is the kyngedome of heuen.

Yf the saythe of Chryste and lawe of God in whiche two all ryghtuousnes is contayned, be wrytten in thyne harte, that is, yf thou beleue in Christ to be iustefyed from syn or for remyssyon of syn, and consentest in thyne harte, to the lawe that it is good, holy and iuste and thy duty to do it and submytest thy selfe so to do, and ther vp on goest forth and testefyeth that sayth and lawe of ryghteousnes openly vnto the worlde in worde and deade. Then wyll Sathan stere vp his members agaynste the, and thou shalte be persecuted on euerye syde. But be of good comforte and faynte not. Call to mynde the saynge of Paule, 2. Tymo. 3. howe al that wyl lyue godly in chryst Iesu, shal sofer persecucion, Remember howe al the prophetes that wēt before the, were so dealt with, Luke. vi. Remember the ensamples of the apostels, and of Chryste hym selfe, and that the dyscypyle is no better then hys mayster, and that

C. 5.

Chryst

printed to reverse of xxiii

An expolytyon of.

temple of God.

Yet was he beloued of God, and so art thou his cause came to lyght also, and so shal thyne at the last, ye and thy rewarde is great in heuē with hym, for thy depe sofferynge.

Curled.

Moste ac

curled?

who?

And on the other syde, as they be curled which leue ryghtuousnes destytute and wyll not suffer therewith / so are they mooste accursed whiche knowe the truthe, and yet not only fle ther from because they wyll not suffer. But also for lucre, become the mooste cruell enymyes therof and mooste suttyll persecuters, and mooste falslye lye theron also.

workes ius
styfye not.

Fynally thoughe God whan he promyseth to blesse our workes / do bynde vs to workeyf we wyll obtayne the blessinge or promyse / yet muste we beware of thys pharisaical pestylence / to thynke that our workes dyd deserue the promyses. For what so euer God commaundeth vs to do, that is our dutye to do, though there were no suche promyse made to vs at all. The promyse therefore cometh not of the deseruyng of the worker (as thoughe God had nede of ought that we coulede do) but of the pure mercy of God, to make vs the more wyllynge to do that is our dutye. &c. For yf when we had done all that God commaundethe vs to do he then gaue vs vppe in to the handes of tyrauntes and kyllled vs / and sent vs to purgatorye (which men so greatlye feare) or to hell / and all the aunghelles of heuen with vs / he dyd vs no wronge nor were varyghtuous for ought that we or they coulede

The. v. Chap. of Math. Fo. xliiii.

could calyng of deservynge, howe so ever that
God vseth his creatures, he ever abideth ryghtu-
ous, tyl thou canst proue that after he hath bound
hym selfe with hys owne worde of mercy, he then
breake promyse with them that kepe couenaunt
with hym. So nowe yf nought were promysed/
nought could be challenge, what so ever we dyd
And therefore the promyse cometh of y^e goodnes
of the promyser only / and not of the deservynge
of thole workes of whiche God hathe no nede/
and which were no lesse our dutye to do, though
there were no suche promyse.

**Ye be the salt of the erthe. But yf the
salt be wareu vnsauery, what can
be salted therewith, It is hences
forth nothyng worthe. But to be
caste out and to be troden vnder fote
of men.**

The offyce of an Apostle and true preacher
is to salt not only the corrupte maners and con-
uersacyons of erthy people / but also the roten
harte within and all that spryngeth out therof/
theyr naturall resson / theyr wyll / theyr vnderstan-
dyng and wysdome / ye and theyr fayth and be-
leue and all that they haue ymagyned without
Goddes worde, concernynge ryghtuousnes iustice
fyenge / satysfaccyon and sercynge of God. And
the nature of salt is to byte / frete & make smart.
And the sycke pacientes of thys worlde are mer-
uelous

So on to the end of xxii

An expolycyon of.
maner of euell saynges agaynst you
for my sake, and yet lye. Reioyse and
be glade, for your rewarde is great
in heuen. Euen so verely they per-
secuted the prophetes that were be-
fore you.

what the
moste cruel
secucyō is

Hearseyf thou the vttermoste what a Chry-
sten man must loke for. It is not ynoughe to suf-
fer for ryghtwysnes. But that no bytternes or
poyson be lefte out of thy cuppe, thou shalte be
reuyled and rayled vpon, and euen whan thou
art condemned to dethe then be excommuycate
and delyuered to sathan, depriued the felow-
shype of holy church, the company of the angel-
les and of thy parte in Chrystes blood, and shalt
be cursed downe to hell, defyed, detestat, and
execrate with all the blasphemous ralynges that
the poyson hartes of ypocrytes cōthinke or yma-
gyne, and shalt se before thy face whē thou goest
to thy deth, that al the worlde is perswaded and
brought in beleue that thou hast sayde and done
that thou neuer thoughteste, and that thou dyest
for that thou art as gyltes of as the chylde that
is vnborne.

well thoughte iniquite so hyly preuayle, and
the truthe for which thou dyest, be so lowe kepte
vnder and be not once knowē before the world
in so muche that it semeth rather to be hynde-
red by thy dethe, then (furthered) whiche is of
all greffes the greateste) yet let not thyn harte
fayle

The. v. Chap. of Math. Jo. xliii.

saylethe nether dyspare, as though God had forsaken the or loue the not. But comforte thy selfe with olde ensamples, howe God hath suffred all hys olde frendes to be so entreated, and also hys onely and deare sonne Iesus, whose ensample aboute all other set before thyne eyes, because thou art sure he was beloued aboue all other, that thou doute not, but thou arte beloued also, and so moche the more beloued, the more thou art lyke to the ymage of hys ensample in sufferynge.

Set the ensample of Chryst before the.

Dyd not the ypocrytes watche him in all hys sermones, to trappe hym in hys owne wordes? was he not subtellye aposed, whether it were lawfull to paye trybute to Cesar? were not all hys wordes wrongly reported? were not hys myracles ascribed to Belsabub? sayde they not, he was a Samarytane and had a deuell in hym? was he not called a breaker of the Sabothe, a wyne drynker, a frende of publicans and synners? dyd he ought wherewith no faulte was founde, and that was not interprete to be done for an euell purpose? was nat the pretense of hys dethe, the destroyng of the temple, to brynge hym in to the harte of all men, was he not therto accused of trespase, that he forbad to paye trybute to Cesar? and that he moued the temple to insurreccyon? Rayled they not on hym in the byterest of all hys passyon, as he hanged on the Crosse, saynge, saue thy selfe thou that sauest other, come downe from the Crosse and we wyll beleuen in the, fye wretche that destroyest the temple

Returne to reuerend of xxi

peace, the
peace of
Chryste is
peace of
conscience

Chryste admytteth no discyples whiche not onely
leueth not all, but also taketh his crosse to, we be
not called to a softe liuynge and to peace in this
worlde. But vnto peace of conscience in God
our father thorowe Iesus Chryst, and to warre in
thys worlde.

Moreouer comforte thy selfe with the hope
of the blessinge of the enherytaunce of heuen,
there to be gloryfied with Chryste yf thou here
suffer with hym. For yf we be lyke Chryste here
in his passyons, and beare his ymage in soule and
bodye, and fyght manfully ye, that Sathan blot
it not out / and suffer with Chryste for berynge
recorde to ryghtuousnes, then shall we be lyke
to hym in glorye. Saynt Iohan saythe in the.iii.
Chapter of hys fyrste pyste. yet it apereth not
what we shalbe. But we knowe / that when he a
pereth / we shalbe lyke hym. And Paule. Phil. 3.
oure conversacyon is in heuen; whence we loke
for a sayour, the Lorde Iesus Chryst which shal
chaunge our vyle bodyes and make them lyke his
glorious body.

It is an happy thyng to suffer for ryghteous
nes sake / but not for vnryghtuousnes. For what
prayle is it (saythe Peter in the seconde of hys
fyrste epistle) though ye suffer, when ye be bofet
ted for your offenses, wherfore in the fourthe of
the same he saythe, se that none of you suffer as a
murtherar or a thefe or an euell doer or a busye
body in other meunes maters. Suche sofferynge
gloryfyeth not God, nor thou arte therby heyre
of heuen. Beware therefore that thou deserue
not

not that thou sufferest. But yf thou do, then be
ware moche more of them that wolde bere the in
hande, howe that suche sofferynge shulde be sa-
tisfaccyon of thy synnes and a deservynge of he-
uen. No, sofferynge for ryghtuousnes (thoughe
heuen be promysed theyrto) yet dothe it not de-
serue heuen, nor yet make satisfaccyon for the
fore synnes. Chryste dothe bothe twaine. But
and yf thou repente and beleue in Chryst for the
remissyon of synne, and them confesse, not onely
before God, but also open before all that se the
soffer / howe that thou haste deserved that thou
sofferest, for breakynge the good and ryght wyse
lawe of thy father, and then takest thy punysh-
ment patiently / as an holsome medecyne to hele
thy fleshe that it synne no more / and to feare thy
brethern that they fall not in to lyke offence / as
Moyse teacheth euery where. Then as thy pacy-
ence in sofferynge is plesant in the syght of thy
brethren whiche beholdeth, petye the and suffer
with the in theyr hertes, even so is it in ϕ syght of
God, and it is to the a sure token that thou haste
true saythe and true repentsunce.

And as they be blessed which suffer for ryght
ousnes, euen so are they accursed which runne a
Way and let it be troden vnder the fete, and wyll
not suffer for the faythe of theyr Lorde and lawe
of theyr father, nor stande by theyr neyghbours
in theyr iuste causes.

Blessed are ye, when they reuple
you, and persecute you and saye all
maner

Inv. to reverse of xx/11/11

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peace of
Chryste is
peace of
conscience

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hande, howe that suche sofferynge shulde be sa-
tisfaccyon of thy synnes and a deseruynge of he-
uen. No, sofferynge for ryghtuousnes (thoughe
heuen be promysed theyrto) yet dothe it not de-
serue heuen, nor yet make satisfaccyon for the
fore synnes. Chryste dothe bothe twane. But
and yf thou repente and beleue in Chryst for the
remissyon of synne, and them confesse, not onely
before God, but also open before all that se the
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sufferest, for breakynge the good and ryght wyse
lawe of thy father, and then takest thy punysh-
ment patiently / as an holsome medecyne to hele
thy fleshe that it synne no more / and to feare thy
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with the in theyr hertes, euen so is it in p^r syght of
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And as they be blessed which suffer for ryght
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of theyr father, nor stande by theyr neyghbours
in theyr iuste causes.

**Blessed are ye, when they reuple
you, and persecute you and saye all
maner**

Inna to reuene of xx 1111

Payne
Nobodely
payne can
be a satys-
faccyon to
God saue
Chrystes
passyon.

An expolycyon of.

It is a ieous
pardous
thyng to
salte ypo-
cryse.

uelous impacient, so that though he with greates
payne they can suffer theyr grosse synnes to be
rebuked vnder a falsyon / as in a parable a farre
of, yet to haue theyr ryghtuousnes theyr holy-
nes and seruyng of God and hys sayntes / dy-
salowed / improued / and condemned, for dam-
nable and deuyls he / that maye they not abyde
In so moche that thou muste leaue the saltyng
or els be prepared to suffer agayne, euen to be
called a rayler / sedycious / a maker of dyscorde
and a troubeler of the comon peace, ye a scysma-
tyke and an heretyke also / and to be lyed vpon
that thou hast done sayde that thou neuer thought
test / and then to be called (coram nobis) and to
syng a newe songe and forswere saltyng or els
to be set after thy felowes that are gone before,
and the waye thy mayster went.

Salt who is
mete to
salte.

True preachyng is a saltyng that stereth
yppe persecucion, and an offyce that no man is
mete for saue he that is seasoned hym selfe be-
fore with pouertye in spyryte / softenes / meke-
nes / pacyence / mercifulnes / purenes of harte
and honger of ryghtuousnes and longyng for
persecucion to / and hathe al hys hope / comfort
and solace in the blessing only / & in no wordly
thyng.

Nay myll some say / a man myght preche
longe ynough without persecucion / ye and get
fauoure to / yf he wolde not meldle with the
pope / byshopes / prelates and holye gostly peo-
ple that lyue in contemplacyon and solytarynes
nor with greates men of the worlde. I answer /

true

The .v. Cha. of Math. fo. xlv.

true preaching is saltyng and all that is corrupt muste be salted. And those persones are of all other most corrupt, & therefore may not be left vntouched.

The popes perdones muste be rebuked / the abuse of the masse / of the sacramentes and of all the ceremonyes must be rebuked and salted. And sellynge of merytes and of prayers must be salted. The abuse of fastinge and of pylgrimage must be salted. All ydolatrie and false saythe muste be rebuked. And those freres that teache men to beleue in saynt Fraunces cote / howe that they shall neuer come in hell or purgatorye / yf they be buried therein / maye not be passed over with sylence.

The payne and grefe of saltyng made monkes fle to theyr cloysture. Naye (saye they) we went thither of pure deuocyon to praye for the people. ye but for all that the more ye encrease and the more ye multiplye youre prayers / the worse the worlde is. That is not oure faute (saye they) but theyrs / that they dyspose not them selues but contynue in synne / and so are vnapt to receaue the influence of our prayers. O ypocrytes yf ye were true salt and had good hartes and loved youre neyghbours (yf dead men be neyghbours to them that are a lyue) and wolde come out of youre dennes and take payne to salte and season them, ye shulde make a greate many of them so apte, that your prayers myght take effectie. But nowe seynge as ye laye they be so vnmanery that your prayers be to them

An expositioun of.

them profitable, though their goodes be to
 you profitable, and yet yeh are no compassion
 to come out and salt them / it is many felte that
 ye loue not them, but theyrs, and that ye praye
 not for them, but vnder the colour of praynge
 to mocke them and robbe them.

Finally salt which is the true vnderstandynge
 of the lawe, of saythe, and of the entent of all
 workes, hath in you lost her vertue, nether be
 there any so vnfauey in the worlde as ye are,
 nor any that so sore kycke against true saltyng
 as ye / and therefore to be caste out and troden
 vnder fote & dyspysed of al mē, by the ryghti-
 nous iudgement of God.

Spiritual
 eye, why
 they be
 dyspysed,

Yf salt haue losse hys saltnes, it is good for
 nothyng but to be troden vnder fote of men
 That is, yf the preacher which for his doctrine
 is called salt, haue losse the nature of salt, that
 is to saye, hys sharpenes in rebukynge all vn-
 rightuousnes, al natural reason, natural wyse-
 and vnderstandynge, and all truste and confy-
 dence in what so euer it be / saue in the bloude
 of Chryst, he is condemned of God and dys-
 allowed of all them that cleaue to the truthe.

Ceremon
 yes muste
 be salted,

In what case stande they then that haue benefy-
 ces and preach not? verely though they stande
 at the alter, yet are they excomunycate and cast
 out of the lynyng church of almyghtye God.
 And what yf the doctrine be not true salte? ve-
 rely then is it to be troden vnder fote. As muste
 all wery lye and vnfauey ceremonyes whiche
 haue losse theyr sygnifycacyons, and not only
 teach

The .v. Cha. of Math. fo. xvi.

teache not and are becoine vnpofytable and do no more ferayce to man. But alfo haue ob-
tayne d' auctorite as God in the harte of man,
that man ferueth them and putteth in them the
truft and confydence that he fhould put in God
hys maker thorough Iefus Chryft hys redemer.
Are the inftytucyons of man better then Godes
ye are Godes ordynaunces better now then in
the olde tyme? The prophetes troden vnder
fote and defyed the temple of God and the fa-
crefyces of God and all ceremonyes that God
had ordayned, with faftynges and prayenges,
and all that the people peruerter and comyt-
ted ydolatrie with. We haue as ftrayte a com-
maundement to falte and to rebuke al vngod-
lynelle as had the prophetes. Myll they then
haue theyr ceremonyes honorably spoken of,
then let them reftore them to the ryght vfe, and
put the falt of the true meanyng and fignifi-
cyons of them to them agayne. But as they be
nowe vfed, none that loueth Chryfte can fpeke
honorably of them? what true Chryften man
can gyue honor to that, that taketh al honour
fro Chryft: who can gyue honoure to that, that
fleyeth the foule of hys brother / and robbeth
his herte of that truſte and confydence, whiche
he fhoulde gyue to hys lorde that hath bought
hym with hys bloude?

**Pe are the lyght of the worlde. A
cyprie that lyeth on a hyl can nat be
hyd / neyther do men lyght a candel**

An expolycyon of.

and put it vnder a bushell / but on a
cadelstpyke / and alle geueth it lyght
to all that are in the house. Lette
yours lyght so shyne before men /
that they see youre good workes /
and prayse youre father that is in
heuen.

Christ goeth forth and describeth the offyce
of an apostle and true preacher by another ly-
kenesse callynge them as before the salte of the
erthe. Euen so here the lyght of the worlde / syg-
nyfyengetherby that all the doctryne / all the
wyldome and hys knoweledge of the worlde /
whether it were phylosophye of naturall con-
clusyons, of maners and vertue, or of lawes of
ryghtuousnes, whether it were of the hole scryp-
ture and of God hym selfe / was yet but a dar-
kenes, vntyll the doctryne of hys Apostles came
That is to saye, vntyll the knowledge of Chryste
came / howe that he is the sacrefyce for our syn-
nes / our satisfaccyon / our peace / attonement
and redempcyon / our lyfe therto and resurrec-
cyon, what soeuer holynesse / wyldome ver-
tue / perfectnesse or ryghtwysnes in the worlde
amonge men, howe so euer perfecte and holye
they appere / yet is all damnable darckenes / ex-
cept the right knowledge of Chrystes bloude be
there fyrste / to iustefye the harte before all other
holynes.

Another

Darckenes
all knowe-
ledge is
darckenes
vntyll the
knowlege
of Chrystes
bloude
lyng be in
the harte.

The. v. Cha. of Mat. Jo. xxviii.

Another conclusyon. As a cetye buylt on a hyll can not be hyd / no more can the lyght of Chrystes gospel. Let the world rage as moche as they wyll / yet it wyll shyne on theyr sore eyes whether they be content or no .

Another conclusyon as men lyght not a candell to whelme it vnder a bushell / but to put it on a candellstycke to lyght al that are in the hous euen so the lyght of Chrystes gospel maye not be hyde nor make a seuerall thyng , as thoughe it pertayneth to some certayne holye persons onelye . Naye it is the lyght of the whole worlde and pertayneth to all men / and therfore maye not be made seuerall . It is a madnesse that dyuerse men say / the lay people maye not knowe it / excepte they can proue that the laye people be not of the worlde . Moreouer it wyll not be hyde / but as the lyghtenyng that breakeyth out of the cloudes / shyneth ouer all / euen so dothe the gospel of Chryste . For where it is truly receyued . there it purefyeth the harte and maketh the parson to consente to the lawes of God and to begynne a newe and a Godlye lyuynge , facyoned after godes lawes and without all dysymulacyon . And then it wyll kyndle so greate loue in hym towarde hys neyghboure , that he shall not onely haue compassyon on hym in hys bodely aduersyte / but moche more petye hym ouer the blyndnes of hys soule and to mynster to hym Chrystes gospel / wherfore yf they say , it is here or there , in saint Fraunces cote or Domynykes and suche lyke , and that yf thou

Laye .
The laye
ought to
haue the
gospel

Gospel
The pro
pertye of
the gospe

Gospel .
The true
gospel

An epolyceyon of.

nothyd in
denues.

thou wylt put on that cote / thou shalt fynde it
there / it is false. For yf it were there / thou shuldest
se it shyne abrode though thou crepeste
npt into a sel or a monkes coulle / as thou seeest
lyghtenyng without crepyng into the cloude
ye theyr lyght wolde so shyne / that men shuld
not onely le the lyght of the gospell / but also
theyr good workes / which wolde as fast come
out / as they now come in. In so moche that
thou shuldest se them make themselves pore to
helpe other / as they now make other pore / to
make them selues ryche.

Kynges.
ought to be
learned.

This lyght and salte partayned not then to
the Apostles and now to our byshoppes and
spiritualty onely. No it pertayneth to the tem
poral men also. For all kynges and all rulers
are bound to be salt and lyght not onely in ex
sample of lyuyng, but also in teachyng of do
ctryne vnto theyr subiectes. as well as they be
hounded to punyshe euell doers. Dothe not the
scripture testefye that kynge Dauid was cho
sen to be a sheparde and to feade his people
with Godes worde. It is an euell skole mayster
that can nought saue bete only. But it is a good
skole master that so teacheth that fewe nede be
beaten. This salt and lyght therfore pertayne
to the temporalty also. and that to euery mem
ber of Chrystes church / so that euery mā ought
to be salt and lyght to other.

The order
nowe euery
man maye.

Euery man then may be a comen preacher
thou wylt say / and preache euery where by his
owne auctoryte, Nay verely, No man maye yet
be

The. v. Cha. of Math. Jo. xxviii.

be a comen preacher saue he that is called and
cho sen therto by the comen ordynance of the
cōgregacion, as longe as the preacher teacheth
the true worde of God. But every private man
ought to be in vertuous lyuynge both lyght and
salt to his neyghbour, in so moche that the po
reste ought to stryue to ouercome the byshope
and to preach to hym in ensample of lyuynge.
Moreouer every man ought to preach in word
and deade vnto his household and to them that
are vnder hys gouernaunce, &c. And though he
no man may preach openly, saue he that hath
the offyce commytted to hym, yet ought every
man to endeuoure hym selfe, to be as well lern
ed as the preacher, as nye as it is possible.
And euerye man maye pryuatlye enforme hys
neyghboure, ye and the preacher and byshope
to, yf neade be. For yf the preacher preach
wronge, then maye any man what so euer he be
rebuke hym, fyrste pryuatlye and then (yf that
helpe not) to complayne further. And when
all is proued, accordynge to the order of cha
rite, and yet none amendement had, then ought
every man that can to resyst hym, and to stond
by Chrystes doctrine, and to seoparde life and
al for it. Loke on the olde ensamples and they
shall teache the.

The gospel hath a nother fredome with her
then the temporall regyment. Though euery
mannes body and goodes be vnder the kynge
do he ryghte or wronge / yet is the auctoryte
of Goddes worde free and aboute the kynge /

be a preas
cher, and
howe not.

An expolycyon of.

soo that the worste in the realme maye tell the
 kyng, if he do hym wronge, that he doth nought
 and other wyse then. God hathe commaunded
 hym, and so warne hym to auoyde the wrathe of
 God whiche is the pacyent aduenger of all vn-
 ryghtwysnes. Maye I then and oughte also,
 to resyste father and mother and all temporall
 power with Goddes worde, when they wronge-
 fully do or commaunde that hurteth or kylleth
 the bodye, and haue I no power to resyste the
 Byshoppe or Preacher that with false doctryne
 sleieth the soules for whiche my Mayster and
 and lorde Chryste hath shedde hys bloude? Be we
 otherwyse vnder our byshopes then Chryste and
 his apostles and al the prophetes were vnder the
 byshoppes of the olde lawe? Naye verelye, and
 therfore maye we and also oughte to do as they
 dyd, and to answer as the apostles dyd. Act. 5.
O Portet magis obedire deo quam hominibus. we
 muste rather obaye God than men. In the gospel
 enerye man is Chrystes dysciple and a persone
 for hym selfe to defende Chrystes doctryne in his
 owne person. The faythe of the byshoppe wyll
 not helpe me, nor the bishopes keepyng the lawe
 is suffycient for me. But I muste beleue in Chryst
 for the remysyon of al syn, for myne owne selfe
 and in myne owne person. No more is the bysho-
 pes or prechers defending Godes word ynough
 for me. But I muste defende it in myne owne per-
 sone and isoperde lyfe and all theron when I se
 neede and occasyon.

I am bounde to gette worldlye substance
 for my

The. v. Cha. of Math. Jo. xxi.

for my selfe and for my householde with my iuste
laboure and some what more fore them that can
not, to saue my neyghbours bodye. And am
I not more bounde to labour for Godes worde
to haue therof in store, to saue my neyghbours
soule? And when is it so moche tyme to resyste
with Goddes worde and to helpe, as when they
whiche are beleued to mynyster the true worde,
doe see the soules with falle doctrine, for coue-
tousnes sake? He that is not readye to geue
hys lyfe for the mayntenaunce of Chrystes doc-
tryne agaynst ypocrytes, with what so euer name
or tittle they be dysguysed, the same is not wor-
thy of Chryste nor can be Chrystes dysciple, by
the verye wordes and testymonye of Chryste.
Neuertheles we muste vse wysdome, pacyence,
mekenes and a dyscrete proces after the due or-
der of charite in our defendyng y^e word of God
lest whyle we go aboute to amende our prelates
we make them worse. But when we haue proued
all that charyte bindeth vs and yet in vayne, then
we muste come forthe openlye and rebuke theyr
wykednes in the face of the world and ieoparde
lyfe and all thereon.

ye shall not thynke that I am come
to dystrope the lawe or the prophetes / no I am not come to dystrope
them / but to fulfyll them. For trues
ly I saye vnto you / tyll heauen and

D. S.

erthe

An expostyon of.

soo that the worst in the realme maye tell the kynge, if he do hym wronge, that he doth nought and other wyse then. God hath commaunded hym, and so warne hym to auoyde the wrathe of God whiche is the pacyent aduenger of all vnryghtwysnes. Maye I then and oughte also, to resyste father and mother and all temporall power with Goddes worde, when they wrongefully do or commaunde that hurteth or killeth the bodye, and haue I no power to resyste the Byshoppe or Preacher that with false doctryne slethe the soules for whiche my Mayster and and lorde Chryste hath shedde hys bloude? Be we otherwyse vnder our byshopes then Chryste and his apostles and al the prophetes were vnder the byshoppes of the olde lawe? Naye verelye, and therfore maye we and also oughte to do as they dyd, and to answer as the apostles dyd. Act. 5. *Oporet magis obedire deo quam hominibus.* We muste rather obaye God than men. In the gospel euerye man is Chrystes dysciple and a persone for hym selfe to defende Christes doctryne in his owne persou. The saythe of the byshoppe wyll not helpe me, nor the bishopes keepyng the lawe is sufficyent for me. But I muste beleue in Chryst for the remyssyon of al syn, for myne owne selfe and in myne owne person. No more is the byshoppes or prechers defending Godes word ynough for me. But I muste defende it in myne owne persone and isoperde lyfe and all theron when I se neede and occasyon.

I am bounde to gette worldlye substaunce
for my

The. v. Cha. of Math. Jo. xxi.

for my selfe and for my housholde with my iuste labour and some what more for them that can not, to saue my neyghbours bodye. And am I not more bounde to labour for Godes worde to haue therof in store, to saue my neyghbours soule? And when is it so moche tyme to resyste with Godes worde and to helpe, as when they whiche are beleued to mynister the true worde, do flee the soules with false doctrine, for couetousnes sake? He that is not readye to geue his lyfe for the mayntenance of Chrystes doctrine agaynst ypocrytes, with what so euer name or tytle they be dysguysed, the same is not worthy of Chryste nor can be Chrystes discypyle, by the verye wordes and testymonye of Chryste. Neuertheles we muste vse wysdome, pacyence, mekenes and a discrete proces after the due order of charite in our defendyng y^e word of God lest whyle we go about to amende our prelates we make them worse. But when we haue proued all that charyte bindeth vs and yet in vayne, then we muste come forth openlye and rebuke theyr wykednes in the face of the world and ieopardie lyfe and all theron.

ye shall not thynke that I am come to dystroye the lawe or the prophetes / no I am not come to dystroye them / but to fulfyll them. For truely I saye vnto you / tyll heauen and

D.S.

erthe

An expositiō of.
erthe perpshe / there shall not one
fott or one tytle of the lawe scape/
tyll all be fulfyllēd .

A tytle before Chryst calleth hys dyscyples
the lyght of the worlde and the salt of the erthe
and that because of theyr doctryne / wherewith
they shulde lyghten the blynde vnderstandyng
of man / and with true knoweledge dryue out
the false openyons and sophystycall persuas
syons of natural reason, and deliuer the scrip
ture out of the captyuete of false gloses which
the ypocretyshe phareseys had patched therto
and so out of the lyghte of true knowledge, to
kere vp a newe lyuynge, and to salt and ceason
the corrupt maners of the olde blinde cōuersa
cyon. For where false doctryne / corrupt opy
nyons and sophystycal gloses raygue i the wyt
and vnderstandyng / there is the lyuynge des
uelyshe in the syghte of God / howe so euer it
appere in the syght of the blynde worlde. And
on the other syde, where the doctryne is true &
perfecte, there foloweth godly lyuynge of ne
cessyte . For out of the inwarde beleue of the
hart, floweth the outwarde cōuersacyon of the
mēbers. He that beleueth that he ought to loue
his enemy, shall neuer cease fyghtyng agaynst
his owne selfe / tyl he haue wedded all rancoure
and malyce out of his hart, But he that beleueth
it not / shall put a vyssure of ypocresye on hys
face, tyl he get oportunitie to aduēge him selfe.
And

False doct
ryne caus
eth euell
workes.

True doct
ryne is the
cause of
good wor
kes .

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And here he beginneth to teache them to be that lyght and that salte of which he spake, and sayth. Though the scribes and pharises beare the people in hande, that all I do, is of the deuyll and accuse me of breakynge the lawe and the prophetes (as they afterwarde rayled on the Apostles / that they draue the people from good workes, thorough preaching the iustifyenge and ryghtwysnes of saythe) yet se that yemy dyscyples be not of that beleue. For heauen and erthe shall soner peryshe, then one my name or tytle of the lawe shulde be put out. I come not to destroye the lawe, but to reparaire it onely, and to make it go vpryght where it halseth, and euē to make croked strayte, & rough smooth, as Iohan the Babtyste doth in the wyldernes / and to teache the true vnderstandyng of the lawe, without me the lawe ca not be fulfilled nor euer coulede. For though the lawe were gyuen by Moyses, yet grace & verite, that is to say, the true vnderstandyng and power to loue it and loue to fulfill it / cometh and euer came thorough saythe in me.

Grace and
trueth thou
rough Ie
sus Chryst

I do but onely wype awaye the fylthy and rotten gloses whiche the scribes and the phariseys haue smared to the lawe and the prophetes and rebuke theyr dānable luyung whiche they haue facyoned / not after the lawe of God, but after theyr owne sophistycall gloses fayned to mocke out the lawe of God / and to begyle the whole worlde, & to lede the in blyndnes. and that the scribes and phariseys falsly bely me,
howe

An expofycyon of

howe that I go aboute to destroye the lawe, and to sette the people at a fleshelye lyberte, and to make them fyrste dyfobedyent and to despyce theyr spyrytuall prelates, & then to ryse agaynst the temporall rulers and to make all comune, and to gynelycence to syn vnponyshed, cometh onelye of pure malyce, hate, enuye and furyouse impacyencye, that theyr vylures are plucked fro theyr faces and their ypocresy dysclosed. Howe be it what I teche and what my lernynge is concernynge the lawe, ye shall shortly here, and that in fewe wordes.

Who so euer breaketh one of these leaste comaundementes and teache men so / shalbe called the leaste in the kyngedome of heauen. But he that dothe them and teacheth them / the same shalbe great in the kyngdome of heuen.

who so euer studye to destroy one of the comaundementes folowynge whiche are yet the leaste and but chyldyshe thynges in respecte of the perfecte doctryne that shall here after be shewed, and of the mysteryes yet hyde in Chryste and teache other men euen so, in worde or example, whether openly or vnder a coloure and thorough false gloses of ypocresye that same doctoure shall all they of the kyngedome of heuen abhorre and despyce, and caste hym out of theyr

Gloses

They that
destroy the
law of god

The. v. Chap. of Math. Fo. xxi.

of theyr companye, as a lethynge pottle dothe
caste vp her sorme and skome & purge her selfe,
So faste shall they of the kyngedome of heauen
cleaue vnto the pure lawe of God without all
mennes gloses.

But who so euer shall fyrste fulfyl them hym
selfe and then teache other, and sette all hys stu-
dye to the furtheraunce and mayntenynge of them
that doctoure shall all they of the kyngedome
of heauen haue in pryce, and folowe him and leke
hym out as dothe the Egle her praye, and cleaue
to hym as burres. For these commaundementes
are but the verye lawe of Moyses (the draffe of
the phareses gloses, clenfed out) interpreted ac-
cordinge to the pure worde of God and as the
open text compelleth to vnderstande them, yf he
loke dylygently theron.

The kyngdome of heuen take for the con-
gregacyon or churche of Chryste. And to be of
the kyngedome of heuen, is to knowe God for
our father, and Chryste for our lorde and sauy-
oure from all synne. And to enter in to this
kyngedome it is impossyble, excepte the harte of
man be to kepe the commaundementes of God
pure lye, as it is wrytten. Iohan. 7. yf any man
wyll obaye hys wyll, that is to saye, the wyll of
the father that sent me (saythe Chryste) he shall
knowe of the doctryne, whether it be of God,
or whether I speke of myne owne hede. For
yf thyn harte be to do the wyll of God whiche
is his commaundementes, he wyll gyue the a pure
eye, both to dyscerne the true doctryne from the
false

with glo-
ses must be
cast out

The church

Lawe
Excepte a
man loue
gods lawe
he can not
vnderstand
ye doctryne
of Chryste.

An expositioun of.

them improfitable/though their goodes be to
you profitable/and yet yeh aue no compassion
to come out and salt them/ it is many felte that
ye loue not them, but theyrs, and that ye praye
not for them/ but vnder the colour of praynge
to mocke them and robbethem.

Finally salt which is the true vnderstandynge
of the lawe/ of saythe/ and of the entent of all
workes/ hath in you lost her vertue/ nether be
there any so vnfauey in the worlde as ye are/
nor any that so sore kycke against true saltyng
as ye/ and therefore to be caste out and troden
vnder fote & dyspyled wth al mē/ by the ryghtu
ous iudgement of God.

Spiritual Yf salt haue loste hys saltnes, it is good for
eye/ why nothyng but to be troden vnder fote of men
they be That is, yf the preacher which for his doctryne
dyspyled. is called salt/ haue loste the nature of salt, that
is to saye, hys sharpenes in rebukynge all vn
ryghtuousnes/ al natural reason/ natural wyt
and vnderstandynge/ and all truste and confy
dence in what so euer it be / saue in the bloude
of Chryst/ he is condemned of God and dys
allowed of all them that cleaue to the truthe.

In what case stande they then that haue bent fy
ces and preach not verely though they stande
at the alter/ yet are they excomuncate and cast
out of the lynyng church of almyghtye God.
And what yf the doctryne be not true salte/ ve
rely then is it to be troden vnder fote. As muste
all weryshe and vnfauey ceremonyes whiche
haue loste theyr sygnifycacyons, and not only

teache

Ceremon
yes muste
be salted,

The .v. Cha. of Math. fo. xvi.

teache not and are become vnpofytable and do no more ferayce to man. But alfo haue ob-
tayne d' auſtoryte as God in the harte of man,
that man ſerueth them and putteth in them the
truſt and conſydence that he ſhuld put in God
hys maker thorough Ieſus Chryſt hys rede-
mer. Are the iuſtytueyous of man better then Godes
ye are Godes ordynaunces better nowe then in
the oldetyme? The prophetes troden vnder
fote and deſyed the temple of God and the ſa-
crefyces of God and all ceremonyes that God
had ordayne d', with faſtynges and prayenges,
and all that the people peruerſed and comyt-
ted ydolatrie with. We haue as ſtraye a com-
maundement to ſalte and to rebuke al vngod-
lynelle as had the prophetes. Wyl they then
haue theyr ceremonyes honorably ſpoken of,
then let them reſtore them to the ryght vſe, and
put the ſalt of the true meanyng and ſignifica-
cyons of them to them agayne. But as they be
nowe vſed, none that loueth Chryſte can ſpeke
honorably of them? what true Chryſtenman
can gyue honour to that, that taketh al honoure
fro Chryſt: who can gyue honoure to that, that
ſleyeth the ſoule of hys brother / and robbeth
his herte of that truſte and conſydence which
he ſhulde gyue to hys lorde that hathe bought
hym with hys bloude?

**Ye are the lyght of the worlde. A
cylie that lyeth on a hyl can nat be
hyd / neyther do men lyght a candel**

An expolycyon of.
 and put it vnder a bushell / but on a
 cabellstyeke / and also geueth it lyght
 to all that are in the house. Lette
 youre lyght so shyne before men /
 that they see youre good workes /
 and prayse youre father that is in
 heuen.

Christ goeth forth and describeth the offyce
 of an apostle and true preacher by another ly-
 kenesse callynge them as before the salte of the
 erthe. Euen so here the lyght of the worlde / syg-
 nyfyengetherby that all the doctryne / all the
 wysdome and hys knoweledge of the worlde /
 whether it were phylosophye of naturall con-
 clusyons, of maners and vertue, or of lawes of
 ryghtuousnes. whether it were of the hole scryp-
 ture and of God hym selfe / was yet but a dar-
 kenes, vntyll the doctryne of hys Apostles came
 That is to saye, vntyll the knowledge of Chryste
 came / howe that he is the sacrefyce for our syn-
 nes / our satysfaccyon / our peace / attonement
 and redempcyon / our lyfetherto and resurrec-
 cyon, what soeuer holynesse / wysdome ver-
 tue / perfectnesse or ryghtwysnes in the worlde
 amonge men, howe so euer perfecte and holye
 they appere / yet is all damnable darckenes / ex-
 cept the right knowledge of Chrystes bloude be
 there fyrste / to iustefye the harte before all other
 holynes.

Another

Darckenes
 all knowe-
 ledge is
 darckenes
 vntyll the
 knowlege
 of Chrystes
 bloude the
 lyng be in
 the harte.

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Another conclusyon. As a cetye buylt on a hyl
can not be hyd / no more can the lyght of Chry-
stes gospel. Let the world rage as moche as they
myll / yet it myll shyne on theyr fore eyes whether
they be content or no.

Another conclusyon as men lyght not a can-
dell to whelme it vnder a bushell / but to put it
on a candellstycke to lyght al that are in the hous
euen so the lyght of Chrystes gospell maye not
be hyde nor make a seuerall thyng, as thoughe
it pertayneth to some certayne holye persons
onelye. Naye it is the lyght of the whole worlde
and pertayneth to all men / and therfore maye
not be made seuerall. It is a madnesse that
dynerse men say / the lay people maye not knowe
it / excepte they can proue that the laye peo-
ple be not of the worlde. Moreouer it myll
not be hyde / but as the lyghtenyng that breas-
kyth out of the cloudes / shyneth ouer all / euen
so dothe the gospell of Chryste. For where it is
truely receyued. there it purefyeth the harte and
maketh the parson to consente to the lawes of
God and to begynne a newe and a Godlye ly-
uynge, facyoned after godes lawes and without
ail dyssymulacyon. And then it myll kyndle
so greate loue in hym towarde hys neyghboure,
that he shall not onely haue compassyon on hym
in hys bodely aduersyte / but moche more petye
hym ouer the blyndnes of hys soule and to my-
nyster to hym Chrystes gospell / wherfore yf
they say, it is here or there, in saint Fraunces cote
or Domynykes and suche lyke, and that yf thou

Laye.
The laye
ought to
haue the
gospell

Gospell
The pro-
pertye of
the gospell

Gospell.
The true
gospell

An erpocryphon of.

nothyng in
dennes.

thou wylt put on that cote / thou shalt fynde it
there / it is false. For yf it were there / thou shuldest
se it shyne abroad though thou crepeste
not into a sel or a monkes coulle / as thou seest
lyghtenyng without crepyng into the cloude
ye theyr lyght wolde so shyne / that men shuld
not onely le the lyght of the gossell / but also
theyr good workes / which wolde as fast come
out / as they nowe runne in. In so moche that
thou shuldest se them make themselves pore to
helpe other / as they nowe make other pore / to
make them selues ryche.

Kynges.
ought to be
learned.

This lyght and salte partayned not then to
the Apostles and nowe to our byshoppes and
spiritualty onely. No it pertayneth to the tem-
poral men also. For all kynges and all rulers
are bound to be salt and lyght not onely in ex-
sample of lyuyng, but also in teachyng of do-
ctryne vnto theyr subiectes, as well as they be
bounde to punyssh euell doers. Dothe not the
scripture testefye that kynge Dauid was cho-
sen to be a sheparde and to feade hys people
with Godes worde. It is an euell skole mayster
that can nought saue bete only. But it is a good
skole master that so teacheth that fewe nede be
beaten. This salt and lyght therefore pertayne
to the temporalty also, and that to euery mem-
ber of Chrystes church / so that euery man ought
to be salt and lyght to other.

The order
howe euery
man maye.

Euery man then may be a comen preacher
thou wylt say / and preache euery where by his
owne auctoryte, Nay verely, No man maye yet
be

The. v. Cha. of Math. Jo. xxviii.

be a comen preacher saue he that is called and
cho sen therto by the comen ordynance of the
cōgregation, as longe as the preacher teacheth
the true worde of God. But euery private man
ought to be in vertuous lyuyng both lyght and
salt to his neyghbour. In so moche that the po
reste ought to stryue to ouercome the byshope
and to preache to hym in ensample of lyuyng.
Moreover euery man ought to preach in word
and deade vnto his houshold and to them that
are vnder hys gouernaunce. &c. And though
no man may preache openly, saue he that hath
the offyce commytted to hym. yet ought euery
man to endeouore hym selfe. to be as well ler
ned as the preacher, as nye as it is possible.
And euerye man maye pryuatlye enforme hys
neyghboure, ye and the preacher and byshope
to, yf neade be. For yf the preacher preache
wronge, then maye any man what so euer he be
rebuke hym, fyrste pryuatlye and then (yf that
helpe not) to complayne further. And when
all is proued, accordyng to the order of cha
rite / and yet none amendment had, then ought
euery man that can to resyst hym / and to stond
by Chrystes doctrine, and to seoparde life and
al for it. Loke on the olde ensamples and they
shall teache the.

The gospel hath a nother fredome with her
then the temporall regyment. Though euery
mannes body and goodes be vnder the kynge
do he ryghte or wronge / yet is the auctoryte
of Goddes worde free and aboue the kynge /

D. 4.

so that

be a preas
cher, and
howe not.

soo that the worst in the realme maye tell the
kyunge, if he do hym wronge, that he doth nought
and other wyse then God hathe commaunded
hym, and so warne hym to auoyde the wrathe of
God whiche is the pacyent aduenger of all vn-
ryghtwysnes. Maye I then and oughte also,
to resyste father and mother and all temporall
power with Goddes worde, whan they wronge
fully do or commaunde that hurteth or kylleth
the bodye, and haue I no power to resyste the
Byshoppe or Preacher that with false doctryne
sleyeth the soules for whiche my Mayster and
and lorde Chryste hath shedde hys bloude: Be we
otherwyse vnder our byshopes then Chryste and
his apostles and al the prophetes were vnder the
byshoppes of the olde lawe: Naye verelys, and
therefore maye we and also oughte to do as they
dyd, and to answere as the apostles dyd. Act. 5.
O Portet magis obedire deo quam hominibus. We
muste rather obaye God than men. In the gospel
enerye man is Chrystes dysciple and a persone
for hym selfe to defende Chrystes doctryne in his
owne person. The saythe of the byshoppe wyll
not helpe me, nor the bishopes kepyng the lawe
is sufficyent for me. But I muste beleue in Chryst
for the remyssyon of al syn, for myne owne selfe
and in myne owne person. No more is the bysho-
pes or prechers defending Godes word ynough
for me. But I muste defende it in myne owne per-
sone and isoperde lyfe and all theron when I se
nede and occasyon.

I am bounde to gette worldlye substance
for my

for my selfe and for my houtholde with my iuste
laboure and some what more fore them that can
not, to saue my neyghbours bodye. And am
I not more bounde to labour for Godes worde
to haue therof in store, to saue my neyghbours
soule? And when is it so moche tyme to resyste
with Goddes worde and to helpe, as when they
whiche are belened to mynyster the true worde,
do see the soules with falle doctryne, for con-
tynues sake? He that is not readye to geue
hys lyfe for the mayntenaunce of Chrystes doc-
tryne agaynst ypocrytes, with what so euer name
or tytle they be dysguyfed, the same is not wor-
thy of Chryste nor can be Chrystes dysciple, by
the verye wordes and testymonye of Chryste.
Neuertheles we muste vse wysdome, pacyence,
makenes and a dyscrete proces after the due or-
der of charite in our defendyng y^e word of God
lest whyle we go aboute to amende our prelates
we make them worse. But when we haue proued
all that charyte bindeth vs and yet in vayne, then
we muste come forthe openlye and rebuke theyr
wykednes in the face of the world and ieoparde
lyfe and all theron.

ye shall not thynke that I am come
to dystrope the lawe or the prophe-
tes / no I am not come to dystrope
them / but to fulfyll them. For truely
I saye vnto you, tyll heauen and

D.S.

erthe

An expositiō of.
erthe peryshe / there shall not one
Jott or one tytle of the lawe scape/
tyll all be fulfyllled .

A lytle before Chryst callēth hys dyscyples
the lyght of the worlde and the salt of the erthe
and that because of theyr doctryne / wherwith
they shulde lyghten the blynde vnderstandyng
of man / and with true knoweledge dryue out
the false openyons and sophystycall persua
syons of natural reason, and deliuer the scrip
ture out of the captyuete of false gloses which
the ypocretyshe phariseys had patched therto
and so out of the lyghte of true knowledge, to
kere vp a newe lyuynge, and to salt and ceason
the corrupt maners of the olde blinde cōuersa
cion. For where false doctryne / corrupt opy
nyons and sophistycal gloses raygne i the wyt
and vnderstandyng / there is the lyuynge de
uelyshe in the syghte of God / howe so euer it
appere in the syght of the blynde worlde. And
on the other syde, where the doctryne is true &
perfecte, there foloweth godly lyuynge of ne
cessyte . For out of the inwarde beleue of the
hart, floweth the outwarde cōuersacyon of the
mēbers. He that beleueth that he ought to loue
his enemy, shall neuer cease fyghtyng agaynst
his owne selfe / tyl he haue weded all rancoure
and malyce out of his hart, But he that beleueth
it not / shall put a vyssure of ypocresye on hys
face, tyl he get oportunitie to aduēge him selfe.

And

False doct
ryne caus
eth euell
workes.

True doct
ryne is the
cause of
good wor
kes.

The. v. Cha. of Math Jo. xxx.

And here he beginneth to teachethem to be that light and that salte of which he spake, and sayth. Though the scribes and pharises beare the people in hande, that all I do, is of the deuyll and accuse me of breakynge the lawe and the prophetes (as they afterwarde rayled on the Apostles / that they draue the people from good workes, thorough preaching the iustification and rightwysnes of saythe) yet se that ye my discyples be not of that belone. For heauen and erthe shall soner peryshe, then one my name or tytle of the lawe shulde be put out. I come not to destroye the lawe: but to repara it onely, and to make it go vpright where it halseth, and euē to make croked straye, & roughe smothe, as Iohan the Babtyste doth in the wyldernes, and to teache the true vnderstandynge of the lawe, without me the lawe ca not be fulfilled nor euer coude. For though the lawe were gyuen by Moyses, yet grace & verite, that is to say, the true vnderstandinge and power to loue it and loue to fulfill it, cometh and euer came thorough saythe in me.

Grace and
trueth thow
roughe Ie
sus Chryste

I do but onely wype awaye the fylthy and rotten gloses whiche the scribes and the phariseys haue smared to the lawe and the prophetes and rebuke theyr dānable luyng whiche they haue facyoned, not after the lawe of God, but after theyr owne sophistycall gloses fayned to mocke out the lawe of God, and to begyle the whole worlde, & to lede the in blyndnes, and that the scribes and phariseys falsly bely me,
howe

An expositioun of

howe that I go aboute to destroye the lawe, and to sette the people at a fleshelye lyberte, and to make them fyrste dysobedyent and to despyce theyr spyrytuall prelates, & then to ryse agaynst the temporall rulers and to make all comune, and to gyue lycence to syn vnponyshed, cometh onelye of pure malyce, hate, enuye and furyouse impacyencye, that theyr vyasures are plucked fro theyr faces and their ypocresy dysclosed. Howe be it what I teche and what my lernynge is concernynge the lawe, ye shall shortly here/and that in fewe wordes.

Who so euer breaketh one of these leaste comaundementes and teache men so /shalbe called the leaste in the kyngedome of heauen. But he that dothe them and teacheth them / the same shalbe great in the kyngdome of heuen.

who so euer studye to destroy one of the comaundementes folowynge whiche are yet the leaste and but chyl dyshe thynges in respecte of the perfecte doctryne that shall here after be shewed, and of the mysteryes yet hyde in Chryste and teache other men euen so, in worde or example, whether openly or vnder a coloure and thoroughe false gloses of ypocresye that same doctoure shall all they of the kyngedome of heuen abhorre and despyce, and caste hym out of theyr

Gloses
They that
destroy the
law of god

The. v. Chap. of Math. Fo. xxi.

of theyr companye, as a lethyngepotte dothe
caste vp her fume and skome & purge her selfe,
So faste shall they of the kyngedome of heauen
cleaue vnto the pure lawe of God without all
mennes gloses.

But who so euer shall fyrste falsfyll them hym
selfe and then teache other, and sette all hys stu-
dye to the furtheraunce and mayntenynge of them
that doctoure shall all they of the kyngedome
of heauen haue in pryce, and folowze him and seke
hym out as dothe the Egle her praye, and cleaue
to hym as burres. For these commaundementes
are but the verye lawe of Moyse (the draffe of
the phareses gloses, clenfed out) interpreted ac-
cordinge to the pure worde of God and as the
open text compelleth to vnderstande them, yf he
loke dyligently theron.

The kyngedome of heauen take for the con-
gregacyon or churche of Chryste. And to be of
the kyngedome of heauen, is to knowe God for
our father, and Chryste for our lorde and sauy-
oure from all synne. And to enter in to this
kyngedome it is impossible, excepte the harte of
man be to kepe the commaundementes of God
pure lye, as it is wrytten. Iohan. 7. yf any man
wyl obaye hys wyl, that is to saye, the wyl of
the father that sent me (saythe Chryste) he shall
knowe of the doctryne, whether it be of God,
or whether I speke of myne owne hede. For
yf thyne harte be to do the wyl of God whiche
is his commaundementes, he wyl gyue the a pure
eye, both to dyscerne the true doctryne from the
false

with glos-
ses must be
cast out

The church

Lawe
Excepte a
man loue
gods lawe
he can not
vnderstand
y^e doctryne
of Chryste.

An expositioun of.

false/ and the true doctrine from the howlyng ypocrite. And therefore he saythe.

The ryght
zealousnes of
pharyseys.

**For I say vnto you/ except your
ryghtwysnes exceede þe ryghtwys-
nes of the scribes and pharyseys/
ye can not enter into the kyngdome
of heuen.**

The ryghtwysnes of the scribes and pharyseys can not enter into the kyngdome of heuen the kyngdome of heuen is the true knowledge of God and Chryste / ergo the ryghtwysnes of the Scribes and Pharyseys neyther knowethe God nor Chryste. He that is wyllunge to obay the wyll of God / vnderstandeth the doctrine of Chryste / as it is proued aboue / the scribes and the phariseys vnderstand not the doctrine of Chryste / ergo they haue no wyll nor luste to obaye the wyll of God. To obaye the wyll of God, is to seke the glory of God (for the glorye of a mayster is the meke obedyence of hys seruauntes, the glorye of a Prynce is the vmbile obedyence of hys subiectes, the glorye of a husbende is the chaste obedyence of hys wyfe / the glorye of a father is the louyng obedyence of hys chyl dren) the scribes and the pharyseys haue no lust to obay the wyll of God, ergo, they seke not the glorye of God. Furthermore the scribes and pharyseys seke theyr owne glory / they that seke theyr owne glory. preache theyr owne doctrine, ergo, the scribes and pharyseys preache

Glorye.
He that se-
keth hys
owne glo-
ry reacheth

The .v. Cha. of Mat. Jo. xxi.

preache theyr owne doctrine. The maior thou
 hast. Math. xxiii. the scribes and pharyseys do
 all theyr workes to be sene of men / they loue
 to sitte vppermoste at feastes and to haue the
 chefe seates in the Synagoges, and salutations
 in the open markettes, and to be called Raby.
 And the mynor foloweth the tecte aboue reher
 sed Iho. vii. he that speketh of hym selfe or of
 hys owne heed, seketh hys owne glorie / that
 is to saye, he that preacheth hys owne doctrine
 is cuer knownen by sekynge hys owne glory. so
 that it is a generall rule to knowe that a man
 preacheth hys owne doctrine / yf he seke hys
 owne glory. Some man wyll happely say. the
 scribes and pharyseys had no other lawe then
 Moses and the prophetes nor any other scryp
 ture, and grounded theyr sayenges thereon. That
 is truthe, howe then preached they theyr owne
 doctrine? verely it foloweth in the sayd. vii. of
 Iho. He that seketh the glorie of hym that sent
 him. þ same is true and there is no vnyght wyse
 nes i him, that is to say, he wyl do his maysters
 message truly and not alter it, where contrarye
 wyse he y^e seketh his owne glory wyl be falsse
 (when he is set) and wyl after his masters mes
 sage, to turne his maysters glory vnto his owne
 selfe. Euen so dyd the scribes and pharyseys
 alter the word of God for theyr owne profyte
 and glorie. And when Godes word is altered
 with false gloses, it is no more Godes word. As
 when God sayth, loue thy neyghbour and thou not his.
 puttest to thy leuē and sayest, yf my neyghbour
 do me

his owne
 doctrine /
 and not
 his masters

Glorye
 He that se
 keth hys
 owne glo
 ry altereth
 his masters
 message.

worde.
 gods word
 altered is
 words.
 do me

An epolycon of.

To loue is
to helpe at
neede.

Prayer.

The prayer
of Monkes
robbe &
helpeth
not.

do me no harte nor saye me anye. I am bounde
to loue hym, but not to gync hym at hys neade.
my gooddes whiche I haue gotten with my sore
labour. Nowe is thys thy lawe and not Goddes.
Goddes lawe is pure and single, loue thy neygh-
boure whether he be good or bad. And by loue
God meaneth, to helpe at neade. Nowe when
God byddeth the to gette thy lyuynge and some
what ouer to helpe hym that can not, or at atyme
hathe not wherewith to helpe hym selfe, yf thou
and. xxx. or. xl. with the gette you to wylder-
nesse / and not onelye helpe not youre neygh-
bours but also robbe a greate number of two
or thre thousande ponde verelye, howe loue ye
your neyghbours? Suche men helpe the worlde
with prayer, thou wylte saye to me. Thou wylte
better to saye, they robbe the worlde with theyr
ypocresye, saye I to the, and it is truthe in dede,
that they so do. For yf I stycke vpp to the my d-
dle in the myer lyke to peryshe with out present
helpe, and thou stonde by and wylt not socoure
me, but kneleste downe and prayeste, wylt God
here the prayers of suche an ypocryte? God byd-
deth the so to loue me that thou put thy selfe in
soperdye to helpe me. and that thyne harte
whyle the bodye laboureth do praye and truste
in God, that he wylt assyste the. and throughe the
to saue me. An ypocryte that wylt put neyther
bodye nor goddes in parell for to helpe me at
my neade, loueth me not nether hathe compas-
syon on me, and therefore his harte can not praye
thoughe he swagge hys lyppes neuer so muche.

It is

The. v. Cha of Math. fo. ccciii.

It is wryten, Iohan. ix. If a man be a worshyp-
per of God and do hys myll (whiche is the true
worshype) hym God hereth, Nowe the myll of
God is, that we loue one another to helpe at
nede. And suche louers be hereth and not sotte
ypocrytes. As loue maketh the helpe me at my
nede, so when it is passe thy power to helpe, it
maketh the praye to God. Euen so where is no
loue to make the take bodely payne with me,
there is no loue that maketh the praye for me,
But thy prayer is in dede for thy belye whiche
thou louest.

Loue pray-
yeth.

What were the scribes and pharyseys? The Scribes &
scribes besydes that they were pharyseys (as I Pharyseys
suppose) were also offycers, as are our bys- What the
shopes/Chauncelers/Comysaryes/Archdea- were.
cons, and offycalles. And the phariseys were
relygyousemen whiche hade professed, not as
nowe, one Domycke the other fraunces, ano-
ther Barnardes rules. But euen to hold the very
lawes of God/with prayer/fastyng/ and al-
mes dede, and were the flowre and perfectyon
of all the Iewes, as S. Paule reioyseth of hym
selfe philippen. 3. saynge I was an Ebrue and
concernyng the lawe a pharyse, and concern-
yng the ryghtwysnes of the lawe I was fault-
les. They were more honorable then any secte
of Mōkes with vs. whether obseruaunt or Ancre
or what so euer other be had in pryce.

They myght moche better haue reioysed to
haue ben the true churche and to haue had the
spyryte of God, and that they could not haue

The phary-
seys myght
better haue

B. I.

erred

proued the
selues the
true chyrch
then our
spyrityalty
maye.

The promys
es are
made vpon
the profes
sion of the
keping the
law of God
so that the
church that
wyl not ke
pe Goddes
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not erre.

An expolycyon of
erred they then whome all the worlde seeth /
neyther to kepe Godes lawes nor mannes, nor
yet y^e densely the lawe of theyr owne making.
For God hathe made the of the olde testament
as great promyses / that he wold be theyr God
and that his spyrte and al grace shuld be with
the, yf they kepte his lawe, as he hathe made to
vs, Nowe seing they kepe the vitermost iote of
the lawe in the syghte of the worlde and were
fautles, and seynge therto that God hathe pro
mysed neyther vs nor them oughte at al / but
vpon y^e professyon of kepyng his lawes, whie
ther were more like to be the ryght church and
to be taughte of the spyrte of God and they
coude not erre / those pharyseys and oures?
Myght not the general counelles of those, and
the thynges there decreed with out scripture
seme to be of as great actoryte as the generall
counelles of oures and the thynges there or
dayned and decreed bothe clene with out and
also agaynste Godes worde? Myght not the ce
remonyes whiche those had adyde to the cere
monyes of Moyses, seme to be as holy & as wel
to plesse God, as the ceremonyes of oures. The
thynges whiche they added to the ceremonyes
of Moyses, were of the same kynde as those ce
remonyes were / and no more to be rebuked
then the ceremonyes of Moyses. As for as en
suple yf Moyses bade washe a table or a dyshe
when an vnclene worme had crepte thereon, the
pharyseys dyde washe the table with a wete
cloute before every refection, lesse any vnclene
thyng

The. v. Cha. of Mat. fo. xxxiii.

thyng hadde touched them vnwares to all men,
as we put vnto our tythes a mortuaries for all
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nes of the pharyseys? verely the leuen of theyr
gloses to the morall lawes, by whiche they cor-
rupte the commaundementes and made them no
more Godes, and theyr false sayth in the cere-
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a seruyce to God, the sygnifycacyons lost and
the opynyon of false ryghtwysnes in theyr pra-
yers fastyng and almos dedes, that such wor-
kes dyd iustify a man before god, and not that
God forgeueth syn of his meremercy, yf a man
beleue, repent and promise to do his vttermost
to synne no more.

When these thus sate in the hertes of the peo-
ple, with the opynyon of vertue, holynes, and
ryghtwysnes, and theyr lawe the lawe of God
theyr workes, workes comaunded by God and
confirmed by all hys prophetes, as prayer, fa-
styng and almos dede, and they looked vpon
as the chyrche of God that could not erre, and
synally they the selues ether every where were
the chiefe rulers or so sate in the hartes of the
rulers, that theyr worde was beleued to be the
worde of God.

What other thyng coude it be, to preas-
che agaynste all suche and to condemne theyr
ryghtwysnesse for the mooste damnable synne
that can be, than to seme to goo aboute to de-
stroye the lawe and the prophetes? what other
thyng can such a precher seme to be before y^e

The byr-
kednes of
the Phary-
seys what
it was.

Preacher
why the
true preas-
cher is accu-
sed of treso-
and hereby.

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The. v. Cha. of Mat. fo. xxxiii.

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a seruyce to God, the sygnyfycacions lost and
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rulers, that theyr worde was beleued to be the
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E. 2.

blynde

**The Byer-
kednes of
the Phary-
seys what
it was.**

**Preacher
why the
true preas-
cher is accu-
sed of tresō
and hereby.**

An expositioun of.

Ypocrysy
why yppocrysy muste
be fyrst rebuked
though it
be leopdy
to preache
agaynste it.

bynde worlde / then heretycke / scysmatycke /
sedycious / possessed with the deuyl and worthy
of shame moste vyle and deth moste cruel. And
yet these must be fyrst rebuked and theyr false
ryghtwysnes deteche, yer thou mayste preache
agaynste open synners.

Or els yf thou shuldest conuerte an open
sinner from hys euell lyuynge, thou shuldest
make hym nyne hundred tymes worse then be-
fore. For he wolde attonce be one of these
sorte / euen an obseruaunt or of some lyke secte
of whiche amonge an hundred thousande, thou
shalte neuer brynge one to beleue in Chryste,
where among open synners many beleue at the
houre of dethe, fal flat vpon Chryst and beleue
in hym onely without all other ryghtwysnes.
It were an hundred thousand tymes better ne-
uer to pray, then to praye soche lyppe prayers
and neuer to fast or do almes then to faste and
to do almes with a mynde therby to be made
ryghtuous / and to make satysfaccyon for the
fore synnes.

ye haue harde howe that it was
sayde to them of olde tyme / kyl not /
for who so euer kelleth shall be in
daunger of iudgement. But I say
vnto you / who soo euer is angrye
with his brother / shall be in daun-
ger of iudgement. And whosoever
saye

The. v. Cha. of Math. Jo. xrrv.
saye vnto his brother Kacha / Shall
be in daunger of a councell . But
whosouer say to his brother / thou
fole / Shall be in daunger of hell fyre.

The lawe
is restored.

Here Chryste begynneth, not to destroy the
lawe (as the pharyseys had falsly accused hym)
but to restore it agayne to the ryght vnderstan-
dyng and to purge it from the gloses of the
pharyseys. He that sleeth shall be gyltye or in
daunger of iudgement, that is to say / yf a man
murder, hys dede testefyeth agaynst hym, there
is no more to do / then to pronounce sentence
of dethe agaynst hym . This texte dyd the pha-
ryseys, extende no further then to kyll with the
hande and outwarde members , But hate / en-
uye / malyce / churlyshnesse and to withdrawe
helpe at neede, to begyle and cyrcumuent with
wyles and sottle bergenynge , was no synne at
all , No, to brynge hym home, thou hatedest to
dethe with craft and falshed, so thou dyddest
not put thyne hande therto / was no synne at
all. As when they had brought Chryste to dethe
wrongefully and compelled Pylate with sott-
teltye to sleye hym / they thoughte them selues
pure. In so moche that they wolde not go into
the hall for defylynge them selues and beyng
partakers with Pylate in his blood. And Ac. 5
they sayd to the Apostles, ye wolde bryng this
mannes bloude vpon vs / as who wolde saye,
we slue hym not, And Saul in the fyrste boke of

An expositioun of.

the Kynges in the. xviij. Cha. beinge so wrothe
with Dauid. that he wold gladly haue had him
slayne determyned yet that he wold not defyle
hym selfe, but to thrust hym into the handes of
Phylistynes, that they myght slei hym, and he
hym selfe abyde pure.

And as our spyrytualtye nowe offer a man
mercy / once though he ye haue spoken agaynste
holy chyrche / onely yf he wyll but periure and
bere a sagot. But yf he wyll not, they do but
dyote hym a season / to wynne hym and make
hym tell more, and then delyuer hym to the lay
power sayenge, he hath deserued the dethe by
our lawes and ye ought to kyll hym / howe be
it we deferre it not.

¶ But Chryste restoreth the lawe agayne and
sayeth / to be angry with thy neyghboure to sle
hym and to deserue dethe. For the lawe goeth
as wel on the harte as on the hande. He that hat-
teth his brother is a murtherer. i. Io. 3. If then the
blynd hande deserue dethe howe moche more
those partes which haue the syght of reason. And
he that sayeth Racha / lewde or what so euer
sygne of wrath it be, or y^e prouoketh to wrath.
hath not only deserued that men shuld imme-
dyatly pronounce sentence of deth vpon hym,
but also y^e when deth is pronouced, they shuld
gather a councel / to decre what horryble dethe
he shuld suffer. And he that calleth hys brother
fole, hath synned downe to hel.

Racha,

**How a man
may be an**

Shal then a man not be angry at al nor re-
buke or popysh? yes yf thou be a father or a
mother

The. v. Cha. of Math. Jo. xxvii.

mother / mayster / maystresse / husbände / lorde /
or ruler / yet with loue and mercye / that the an-
ger / rebuke / or ponyshmente exceeds not the
faute or trespas . Maye a man be angrie with
loue / ye, mothers can be so with theyr chyldre
It is a louinge anger that hateth onely the vyce
and studyeth to mende the persone. But here is
forboden not only wrath agaynste father / mo-
ther / and all that haue goneruance ouer the /
whiche is to be angry and to grudge agaynste
God hym selfe / and that the ruler shall not be
wrath without a cause agaynst the subiecte. But
affoal pryuate wrathe agaynst thy neyghbour
ouer whome thou haste no rule nor he ouer the,
no though he do the wronge. For he that dothe
wronge lacketh wytte and dyscrecyon and can
not amende tyll he be informed and taught lo-
uyngly. Therefore thou must refrayne thy wrath
and tell hym his faute louyngly and with kyn-
denes wynn him to thy father / for he is thy bro-
ther as wel made and as dere bought as thou /
and as wel beloued, though he be yet chyldyshe
and lacke dyscrecyon .

But some wyl say, I wyl not hate my neygh-
bour / nor yet loue hym / or do hym good. yes
thou must loue hym for the fyrst cōmaundemēt
out of which all other flowe, is, thou shalt loue
the lord thy God with all thyne harte / with
all thy soule / and with all thy myght. That is /
thou must kepe all his commaundementes with
loue. Loue must kepe y^e fro kylling or hurting
thy neybour and fro couetyse in thyne harte

grye with
out synng

Loue is the
kepyng of
the lawe.

An expositioun of

what so ever is his. And. I. Ioh. 4. Thys commaundement haue we of hym / that he whiche loueth God, loue his brother also. And agayne I. Iohan. iiii. he that hath substance of thys worlde and see his brother haue necessitye, and shutteth vp his compassy on from him, howe is the loue of God in hym : he then that helpeth not at neade loueth not God, but breketh the fyrste commaundement. Let vs louetherfore sayth saynte Io, not with worde and tonge, but in the dede and of a truthe. And agayne saynte Iohā sayd in the sayd place / he that loueth not his brother bydeth yet styll in dethe. And of loue hath Moyse textes ynoughe. But the pharyseys glosed them out, sayenge they were but good counsellors yf a man desired to be perfecte / but not preceptes. Exodi. xxi. yf thou mete thyne enemyes oxe or asse goynge a straye thou shalte in any wyse brynge them to hym agayne. And yf thou se thyne enemyes asse falle downe vnder his burthen / thou shalt helpe him vp agayne. And Leuyti. xix. thou shalt not hate thy brother in thyne hart / but shalt in any wyse rebuke thy neyghboure. that thou beare no syn for his sake. For yf thou studye not to amende thy neyghboure when he synneth, so art thou partaker of his synnes. And therefore when God taketh vengeance and sendeth what so ever plage it be, to pynyshe open sinners, thou must peryshe with them. For thou dydest synne in the syght of God as depe as they / because thou dydest not loue the lawe of God to maynteyne

Synners he
helpeth
not to men
de synners
muste suffer
with them
when they
be pynys
hed.

The.v. Cha. of Mat. Jo. xxxvii.

teyne it with all thyne harte, soule / power and myght . Is nothe that seeth hys nyghbours hous in ieoperdye to be sette on fyre and warneth not, nor helpeth in tyme, to auoide the perrell, worthy yf his neyghbours hous be brent vp, that hys be brent also / seyng it was in hys power to haue kepte all out of ieoperdy, yf he had wolde, as he wolde no doute yf he had loosed hys neyghboure ? Euen so when God sendeth a generall pestylence or warre to thy cytise / to ponysh the synne therof / arte not thou worthy that thyne house shulde be infected or peryshe, yf thou myghtest haue kepte it fro synnyng, and thou haddest ben wyllyngetherto ? But yf thou do thy beste to further the lawe of God and to kepe thy land or neyghbours fro synnyng against God, the (though it pelpenot) thou shalt bere no synne for theyr sakes when they be ponyshed. He therefore that loueth the lawe of God, maye be bolde in tyme of pestylence and all ieoperdy to beleue in God. And agayne in the same place thou shalt not auenge thy selfe nor beare hate in mynde agaynst the chyldren of thy people . But shall loue thy fellowe as thy selfe, I am the lorde. As who shuld say, for my sake shalt thou do it. And Deuteronomy. IO. The lorde your God. is the God of Goddes and lorde of lordes, a greate God / myghty and terryble, which regardeth no mannes persons or degree or taketh gyftes . But doth ryghte to the fatherlesse and the wydowe, and loueth the straunger, to gyue hym rayment

E. 5.

and

An exhortacion of,

**Hate when
a man may
hate hys
neighbour**

and fode / loue therefore the straunger / for ye
were straungers in the lande of Egypt. And Le
uytycum. xix. yf a straunger sojourne by the, in
your lande, se that ye vex e hym not. But let the
straunger that dwelleth amonge you, be as one
of your selves, and loue hym as thy selfe. For
ye were straungers in the lande of Egypt, I am
the lord. As who shulde saye, loue him for my
sake. Notwithstandynge when thy neyghboure
hathe shewed the more unkyndenes then God
hath loue / then mayste thou hate hym / and not
before. But muste loue hym for Goddes sake /
tyll he fyght agaynste God to destroy the name
and glory of God.

Therefore when thou offerest thy
gyfte at the alter / and there remem
bereste that thy brother hathe ought
agaynste the / leaue there thy gyfte
before the alter / and go fyrst and re
consyle thy selfe vnto thy brother /
and then come and offer thy selfe.
Agree with thyne aduersarye at
tonce / whyle thou arte in the waye
with hym / leaste thyne aduersarye
delyuer the to the iudge / and the
iudge delyuer the to the mynyster /
and

The .v. Cha. of Math fo. xxxviii
and thou be caste into pylson. We
rely I save vnto the/thou shalt not
com out thence/tyl thou haue payd
the vttermoſt farthyng.

This texte with the ſimilitude is ſomewhat
ſotle/and byndeth both hym that hath offended
to reconſyle him ſelfe as much as in him is
and hym that is offended to forgive and be at
tone. The offeringes were ſygnies and dyd cer
teſyfe a man that God was at one with hym and
was hys frende and loued hym. For the fat of
beaſtes was offered and wine therto, as though
God had ſate and eate and dronke with them,
and the reſt they and theyr huſholdes dyd eate
before god/as though they had eate & dronke
with God, and were commaunded to be mery
and to make good chere / full certefyed that
God was at one with them and had forgote all
olde offences, & now he loued the/that he wold
fulfyl all his promyſes of mercy with them.

Nowe wyl God receyue no ſacrefyce/that is
to wyte / neyther forgive or fulfyl any of hys
promyſes, except we be fyrſt reconcyled vnto
our brethren / whether we haue offended or be
offended. In the Chapyter folowynge thou re
deſt yf ye forgive, your father ſhal forgive you
And Oſia, 6. I loue mercy & not ſacrefyces and
the knowledge of God more then I do burnt
offerynges/ that is to ſaye/ the knoweledge of
the poyntementes made betwene God and vs
what

Offeringes
or ſacrefy
ces what
they mente

An expolycyon of.

what he wyl haue vs to do fyrst, and then what he wyl do for vs agayne. And Esaias. 58. God refused fastynge and ponyshynge of the body that was coupled with crudelyte / & sayth that he desyred no suche fast, But sayth thys faste requyre I. that ye be mercyfull and forgeue, and clothe the naked and fede the hungry. &c. Then vsal (sayth he) and y^e lord shal answere, cry, and he shall saye, see, here I am.

And that symylytude wyl, that as a man here yf he wyl no other wyse agre / he must suffer the extreme of the lawe, yf he be brought afore a iudge (for the iudge hath no power to forgeue or to remyte, but to cōdemne hym in the vtmost of the lawe) euen so / yf we wyl not forgeue one another here, we shall haue iudgement of God, without mercy.

Laſte ferſthynge.

And that ſome make purgatory of the laſt farthynge, they ſhewe theyr depeſignoraunce. For fyrſt no ſymylytude holdeth enery worde and ſyllable of y^e ſimilitude, furthermore whi they dyſpute, tyll he paye the laſte ferthynge, ergo he ſhal paye. But not in hell, ergo in purgatory. A wyſe reſon. Ioſeph knewe not Marye tyll ſhe had borne her fyrſt ſonne, ergo ſhe bare the ſeconde or he knewe her after, I wyl not forgeue the tyll I be dede or whyle I leue, ergo I wyl do it after my dethe / and a thouſande lyke.

Ye haue harde howe it was ſayd to them of olde tyme / commyt not ad-

ultorye

The. v. Cha. of Math. . fo. xxxix.
ultery. But I say to you/that who
so euer loketh on a wyfe lustynge
after her/hath comitted aduoutrye
with her all redy in hys harte.

This commaundement commytte none adul-
terye/had the phareseys blynded and corrupte
with theyr sophystry and leuen/interpretyng
the concupyscence of the harte/lewde toyes/
fylthye gestures/vncleane wordes, clappyng,
kellynge and so forthie/ not to be imputed for
syn. But euen the acte and dede alone, though
Noyse say in the texte/thou shal not couet thy
neighboures wyfe, &c. But Chryst putteth to
lyght and salt, and bryngeth the precept to hys
true vnderstandynge and naturall taste agayne
and condemneth the rote of synne, the concu-
pyscence and consent of the harte. Before the
worlde I am no murtherer tyll I haue kylled
with myne hande. But before God I kyll, yf I
hate, ye yf I loue not, and of loue kepe me both
from doyng hurte and also beredye and pre-
pared to helpe at nede. Euen so the consent of
the harte with all other menes that foloweth
of/be as well aduoutrye before God/as the
dede it selfe. Fynally I am an adouterer be-
fore God/yf I so loue not my neighbour, that
verye loue forbyd me to couet hys wyfe. **Loue** **Loue** is the
is the fulfyllynge of al comaundementes. And fulfyllynge
without loue it is impossyble to abstayne from of the lawe
synnyng agaynst my neighbour in any precept
yf occasyon begyuen,

An expositioun of.

Carrell loue wyl not suffer a mother to robbe her chyld / no it maketh her robbe her selfe / to make it ryche. A naturall father shall neuer lust after hys sonnes wyfe. No / he careth more for her chastyte then hys son doth hym selfe. Euen so wolde loue to my neyghboure, kepe me fro synnyng agaynst hym.

Aduoutry .

Aduoutry is a damnable thyng in the syght of God, and moche meschefe foloweth therof. Dauid to saue his honoure was dreuen to committe greuous murther also. It is vnryght in the syght of God and man that thy chyld shuld be set a nother wannes cost and be another mannes hayre. Neyther canst thou or the mother haue lyghtly a quyet consyence to God / or a mery harte so longe as it is so. Moreouer what greater shame canst thou do to thy neyghbour, or what greater dyspleasure? what yf it neuer be knowen nor come any chyld therof? The precyousest gyfte that a man hath in this world of God, is the true harte of hys wyfe, to abyde by hym in welthe and wo, and to bere all fortunes with hym. Of that hast thou robbed hym for after she had once coupled her selfe to thee, she shal not lyghtly loue him any more so truly but haply hate hi and procure his deth. Moreouer thou hast vntaught her to feare God and hast made her to syn agaynst God. For to God promysed she and not to man only, for þe lawe of matrymony is Godes ordynaunce. For it is wrytten Ge. 39. when Puthyphars wyfe wold haue had Ioseph to lye with her, he answered /
howe

The. v. Cha. of Math. fo. cl.

howe could I do this wykednes & syn agaynst
God, ye verely it is impossible to syn agaynst
except thou syn agaynst God first. Finally rede
Cronycles and storyes / and see what hath be-
lowed of aduoutrye.

What shal we say, that some doctores haue dys-
puted and douted, whether synge fornicacy
shuld be syn when it is condemned bothe by
Christ & Moses to, and Paule testifyeth. 1. Cor.
6. that no fornicatoure or whore keeper shall
posseste the kyngdome of God. It is ryght that
al men that hope in God, shulde brynge vpp
theyr frute in the fere and knowledge of God,
and not to leaue hys seide wherehe careth not
what come therof.

Wherefoze if thy ryght eye offende
the plucke it out and caste it from
the. For it is better for the that one
of thy membres peryshe / then that
thy hole bodye shulde be caste into
hell. And euen so if thy ryght hand
offende the / cut it of / and caste it
from the. For it is better for the /
that one of thy members peryshe,
then that thy hole bodye shulde be
caste into hell.

Thys is not mente of the outwarde members
For then we must cut of nose, eares, hands and

foote /

An expolycyon of

Fylthye,

**A wyfe
how good
a thyng.**

foote/ye we must procure to destroy the sayngs
herynge, smellynge, tastynge and felynge, and
so every man kyl him selfe. But it is a phrase or
speache of the Ebrue tonge / and wyll that we
cut of occasyons / daunsynge / kyssyng / ryotous
eatynge / and drynkyng / and the luste of the
hart and fylthy ymagynacyons that moue a ma
to concupiscence. Let every man haue his wyfe
thynke her the sayrest and the best cōdicyoned
and every woman her husbände so to. For god
hath blessed thy wyfe and made her without syn
to the / whiche ought to seme a beautiful fayr-
nes. And al that ye suffer to gether / y^e one with
the other / is blessed also and made the verye
Crosse of Chryste and plesaunt in the syghte of
God / why shulde she then be lothe some to the
because of a lytle sufferynge, that thou shuldest
luste after a nother / that shuld defyle thy soule
and see thy cōscoyence and make the suffer euer
lastynglye ?

It is sayd / whosoever put away
hys wyfe / let hym gyue her a testy-
monyal of the deuozement. But I
saye vnto you / who so euer putten
away his wyfe / except it be for for-
nycacyō maketh her to breke wed-
locke / and who so euer maryeth the
deuozed / breketh wedlocke.

Moyse

The. v. Cha. of Math. Fo. cli.

Moyſes Deut. 24. permytted his Iſraelites
 in extreme neceſſyte, as whē they ſo hated theyr
 wyues that they abhorred the companye of the
 then to put them awaye, to auoide a worſe in-
 conueniencye, wherof ſe rede alſo Nath. xix.
 And he knytte therto that they myght not re-
 ceyue them agayne after they had ben known
 of any other perſones, which lycence the Iewes
 abuſed and put awaye theyr wyues for euery
 lyght or ſayned cauſe, and when ſo euer they
 liſteth. But Chryſte calleth backe agayne and
 interpreteth the laſwe after the fyrſt ordynaūce
 and cutteth of all cauſes of denorcement, ſauē
 fornicacion of the wyues party, when ſhe bre-
 keth her matrymony. In whiche caſe Moyſes
 laſwe pronounceth her dede, & ſo do the lawes
 of many other contres, which lawes where they
 be uſed, there is the man free without all queſ-
 tyon. Nowe where they be let lyue, there the
 man (if he ſee ſygne of repentaunce and amē-
 dement) maye forgene for once. If he may not
 ſynde in hys hart (as Ioseph as holye as he was
 coulde not ſynde in hys harte to take Chryſtes
 mother to hym, when he ſpyed hyr with chylde)
 he is ſure no dout to take another whyle y^e lawe
 interpreteth her dede, for her ſyn ought of no
 ryght to bynde hym.

What ſhal the women do, yf ſhe repent and
 be ſo tempted in her fleſhe that ſhe cā not leue
 chaſte ſerely I can ſhewe you nothyng out of
 the ſcripture. The offyce of the preacher is, to
 preache the, x. commaundementes whiche are

F. I.

the

Ryght eye.

Ryght hand

An expositioun of .

The offyce
of a preas-
cher .

the lawe naturall, and to promyse them whiche
submytte them selues to kepe them of Ioue and
feare of God, euerlastyng lyfe for their labour
through faythe in Chryste, and to threaten the
dysobedyent with euerlastyng payne in hell.
And this ponyshment is . yf any man haue offen-
ded throught frailtye, and when he is rebuked
turne and repente, to receyue hym into grace
and absolue hym, and yf any nyll not amende
when he is rebuked / to cast him out among the
infydeles. Thys I saye yf the temporall power
shut her vp, as a conuicte person appoyntyng
her a sober lyuynge / to make satyrfaccyon to
the congregacyon for her dampnable exsam-
ple, they dyd not amysse. It is better that one
my selfe suffer then a comen welthe to be cor-
rupte .

where the officers be neglygent and the wo-
man not able to put herselfe to penauance, if she
went where she is not knowne and there marye
God is the God of mercye . If any man in the
same place where she trespaseth, petyed her &
maryed her . I coulde suffer it . were it not that
the lyberty wolde be the next way to prouoke
all othar that were once wery of theyr husban-
des / to commytte adulterye, for to be deuor-
sed from them / that they myght marye other
whiche they loued better. Lette the temporall
swerde take hede to their charge therfore . For
thys is truth, all the temporall blessinges set in
the lawe of Moyses for keepyng theyr lawes, at
welthe and prosperyte, longe lyfe, the vpper
hande

Law / what
foloweth

The .v. Cha. of Math. Fo. xlii.

stande of theyr enemyes / plenteousnes of frutes and chepe of all thynges / and to be without pestylence / warre and famyshment / and al manner other abhominable dyseases and plagies / pertayne to vs as wel as to the / yf we kepe our temporall lawes.

the keeping
of the lawes

And al y^e cursses and terribble plagies which are threatened through out the lawe of Moses / as honger / derth / warre and dyslencyon / pestylence / feuers and wōderfull and straunge ferefull dyseases / as the swete / pockes / and fallynge syckenes / shortynge of dayes / that the swerde / honger / and suche dyseases / shal eate them vppe in theyr youthe / that theyr enemyes shuld haue the vpperhande / that the people of the lande shulde be mynyshed and the townes decayed and the lande brought vnto wylder-nes / and that a plenteous lande shal be made baren or so ordered that derthe shall deuoure the enhabyters / and welth be among fewe that shulde oppresse the reste / with a thousand such lyke / so that nothyng they begyn shulde haue a prosperous ende / all those cursses (I saye) pertaine to vs as wel as to them / yf we breake our temporall lawes.

Law / what
foloweth
the brea-
king of y^e
lawe.

Let Englande loke about them and marke what hath chaunced them sence they slue theyr ryght kynge whome God hath annoynted ouer them / Kynge Rycharde the seconde.

Theyr people / townes and vyllages armynyshed by the thyrde part. And of theyr noble bloude remayneth not the thyrde nor I beleue

An expositioun of.

the sixte/ye and yf I durste be bolde, I wene I myght safely swere that these remayneth not the lyxteneth parte. There owne swerde hath eaten them vp. And thoughe pastures be enlarged aboue all mesure, yet rotte of shepe, Moren of beastes with parkes and warrans, with reysynge of fynes and rente, make all thynges turyse so dere as they were. And our owne commoditytes are so abused that they be the destruction of theyr owne realme.

Tyrantes/
why God
gyueth vs
vp, and le-
ueth vs in
the handes
of tyrantes
& in almy-
serye.

And ryght, for yf we wyl not knowe god to kepe hys lawes, howe shuld God knowe vs, to kepe vs and to care for vs and to fulfyl his promyses of mercy vnto vs: sayth not Paul. Ro. I. of the hethen. *Sicut non probauerunt habere deum in noticia, ita tradidit illos deus.* As it seemeth them not good, or as they had no lust, or as they admytted it not, nor allowed for ryght in theyr hertes to knowe God as God, to gyue hym the honour of God / that is, to feare hym as God, and as auenger of all euell, and to seke hys wyll, euen so God gaue them vp to folowe theyr owne blyndenes, and toke hys spyryte and his grace from them, and wolde no lenger rule theyr wyttes. Euen so yf we caste of vs the yocke of our temporall lawes whiche are the lawes of God and dreuen out of the. 10. commaundementes and lawe naturall / and out of lone thy neyghboure as thy selfe. God shal cast vs of and lette vs slyppe, to folowe our owne wytte. And then shall all go agaynste vs / what so euer we take in hande, in so moch that when
we

The. v. Cha. of Math. Jo. cliff.

we gather a perlyament to reforme or amende ought/that we there determe shalbe our owne snare/ confusion, and vtter destruccyon. so that all the enemyes we haue vnder heauen coulde not wyshe vs so greate myschefe as our owne counsell shall do vs. God shall so blynde the wysdome of the wyse. If any man haue any godlye counsell, it shall haue none auydence. Erroure/ madnes and daunsynge shal haue the vpper hande.

And let the spyrytualty take hede and loke wel about them and see whether they walke as they haue promysed god, and in the steppes of his sonne Chryst and of his apostles whose offyces they bere. For I promyse them/ all the deuilles in hell/ if God had let them all loose, coulde not haue gyuen them worse counsell/ then they haue gyuen them selues thys. xx. yere longe. God gaue vp his Israelites ostentymes when they wolde not be ruled nor knowe the selues and theyr dutye to God/ and broughte them into captyuyte vnder theyr enemyes/ to proue and sele (saythe the texte) whether were better seruyce, ether to serue God, and wyllyn glye to obaye hys lawe coupled with so many folde blessinges / or to serue theyr enemyes / and to obaye theyr cruelnes and tyranny spyte of theyr hedes in nede and necessitye. And let the temporaltye remember, that because those nacyōs vnder which the Israelites were in capteuyte, dyd deale cruelly with them, not to pōnysh them for theyr ydolatrie and syn which

An admonycyon.

An expolyceon of.

they had commytted agaynst God, but to haue
theyr landes and goodes and seruyce onely, &
foyslinge to make them worse and more out of
theyr fathers fauoure, therfore when God had
scorged his chyldren ynough / he dyd bete the
other for theyr laboure.

But to our purpose / what yf the man runne
from hys wyfe and let her sette. Verely the ru-
lers ought to make a law / if any do so & come
not agayne by a certayne daye / as within the
space of a yere or so that then he be banyshed
the contry / and yf he come agayne, to come on
his hede, and let the wyfe be fre to mary where
she wyll. For what ryght is it that a lewde
wretch shulde take his goodes and runne from
his wyfe without a cause and lytte by an whore
ye and come agayne after a yere or two (as I
haue knowen it) and robbe his wyfe of that she
hath gotten in the meane tyme / and go agayne
to hys whore? Paule sayth to the Corinthyans,
that if a man or woman be coupled with an in-
fydel / and the infydel depart, the other is free
to mary where they lust. And. I. Timothe. 5. he
saythe. yf there be any man that prouydeth not
for his, and namely for them of his owne house
holde, the same denyeth the sayth and is worse
then an infydel. And even so is thys man moche
more to be interpretat for an infydel that cau-
seles runneth from his wyfe. Let (I say) the go-
uerners take hede howe they let syn be vnp-
nyshed and howe they bringe the wrath of god
vpon their realmes. For God wyl be aduenged

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on all iniquyte and ponlye it wth plagēs frō
heuen. In lyke maner if the woman departe au
seles and wyl not be reconcyled, though she cō
mytte none adultery. the man ought of right to
be fre to mary agayne. And in al other causes if
they seperat them selues of impacience that the
one can not suffer the others infirmite, they must
remayne vnmaryed. If any parte burne / let the
same suffer the payne or infirmytes of the other
And the temporaltye / ought to make lawes to
brydle the varuly party.

Agayne ye haue harde how it was
sayd to them of olde tyme / so / were
not thy selfe / but paye thyne othes
vnto thy lord. But I saye vnto
you / that ye were not at all / neys
ther be heauen / for it is the seate of
God / nether by the erthe / for it is
his fotestole / nether by Jerusalem /
for it is the cety of the great kynge
nether thou shalt sweare by thyne
heed / for thou canste not make a
whyte here or a blacke. But your
communcacyon shalbe ye / ye / nay
naye. for yf ought be aboue that /
it procedeth of euell.

An expositioun of

Swerynge.

As to hate in the harte, or to couet another mannes wyfe / was no synne with the phariseys, no more was it to hyde one thyng in the harte and to speake another with the mouth, to deceyue a mannes neyghbour, yf it were not bounde with an othe. And thoughe Moyses say Leuitici. xix. Lye not nor deceyue any man his neyghboure or one another, yet they interpreted it but good counsell / yf a man desyred to be perfecte. But no precepte to bynde vnder payne of synne. And so by that meanes not onely they that spake true, but also they that lyed to deceyue, were compelled to swere and to confyrme theyr wordes with othes, yf they wolde be beleued.

To swere
by God.

But Chryste bryngeth lyght and salt to the texte whiche the phariseys had darkened and corrupte with the stynkyngemyste of theyr sophistry, and forbyddeth to swere at all, eyther by God or any creature of Goddes, for thou canst swere by none othe at al, excepte the dishonoure shal redowne vnto the name of God. If thou swere, by God it is so, or by God I wyl do this or that, the meanyng is, that thou makest God iudge, to auenge it of the, yf it be not as thou sayest, or yf thou shalte not do as thou promyest. Nowe if truth be not in thy wordes thou shamest thyne heuenlye father, and testifyest that thou beleuest that he is no ryghtwyse iudge nor wyl aduenge vnyghtwysnes / but that he is wycked as thou arte and consenteth and laugheth at the / whyle thou deceyvest thy brother

The. v. Cha of Math. Fo. xlv.

brother, as well created after the lykenes of God and so deare bought with the precyous bloude of Christ as thou. And thus through the wycked sonne is the name of thy father dys-honoured, and his lawe not fered nor hys promyses beleued. And when thou swereste by the gospell booke or byble, the meanynge is, that God yf thou lye. shall not fulfyll vnto the, the promyses of mercye therein wrytten. But contrarye wyse to brynge vp on the all the curses / plagues / and vengeaunce therein thiretened vnto the dysobedyent and euell doers. And euen so whē thou swerest by any creature, as by breade or salte, the meanynge is, that thou desyrest, that the creator therof shall aduenge it of the, yf thou lye. &c. wherfore our dealyng ought to be so substancyal that our wordes myght be beleued without an othe. Our wordes are the signes of the truth of our hartes, in which ought to be pure and sigele loue toward thy brother, for what so euer procedeth not of loue is damnable. Nowe falsshed to deceyue hym and pure loue can not stande to gether. It cā not therfore be but dampnable syn to deceyue thy brother with lyenge, though thou adde no othe to thy wordes. Moche more dampnable is it then to deceyue and to adde an othe therto. &c.

Howe be it al maner of sweryng is not here forboden, no more then all maner of kylling. When the commaundement sayth, kyll not / for iudges and rulers muste kyll. Euen so ought they, when they put anye man in offyce, to take

Swerynge

an

An exhortacion of,

an othe of hym that he shall be true and say the full and dylygent therein. And of theyr subiectes it is lawefull to take othes, and of all that offer them selues to beare wytnes. But yf the superior wolde compell the inferior, to swere that shulde be to the dyshonour of God or hurtynge of an innocent, the inferior ought rather to dye then to swere. Nether ought a iudge to compel a man to swere agaynst hym selfe, that he make hym not synne and forswere whereof it is ynough spoken in another place. But here is forboden sweryng betwene neyghbour and neyghboure, and in all our pryuate busynesse and dayly communycacyon. For customeable sweringe, though we lyed not, doth robbe the name of God of hys due reverence and feare. And in our dayly communicacyon and busynesse one with a nother is so moch vanyte of wordes that we can not but of many thynges lye, which to cōfyrm with an othe, though we begyle not is to take the name of God in vayne and vnreuerently agaynste the seconde precepte. Nowe to lye for the intent to begyle, is dampnable of it selfe, howe moch more then to abuse the holye name of God therto, and to cal to God for vengeance vpon thyne owne selfe.

Charite moderateth
lawe.

Many cases yet there chaunce dayly betwene man and man, in whichs charyte compelleth to swere, as I knowe that my neyghboure is falsly scalundered, I am bounde to reporte the truth and may lawfully swere, ye and am bounde if it nede, and that though nat before a iudge.

And

The. v. Cha. of Mat. Fo. xlvj.

And vnto the weake where ye and naye haue
loste theyr credence thorow the multytude of
lyers, a man maye lawefully swere to put them
out of doute. whiche yet cometh of the euell
of them that abuse theyr language to deceyue
with all. Fynally to swere to do euell is damp-
nable, and to performe that is double damp-
nable. Herodes othe made hym not innocent
and gyltles of the dethe of Iohan the Baptyste
thoughe the ypocryte had not knowen what his
wyfes doughter wolde haue asked. And when
men saye, a kynges worde must stande, that is
trouth, yf his othe or promyse be lawfull and
expedyent.

Othe.
To perfor-
me an euell
othe is dou-
ble synne.

In al our promyses it is to be added, if God
wyll and yf there be no lawfull let. And though
it be not added, it is to be interprete, as added
As yf I borowe thy swerde, and by the houre I
promyse to brynge it agayne, thou be besyde
thy selfe. If I promyse to paye by a certayne
daye, and be in the meane tyme robbed or de-
cayed by chaunce that I can not perfourme it,
I am not forsworne yf myne herte ment truely
when I promysed. And many lyke cases there
be of whiche are touched in other places. To
lye also and to dyssemble is not alwaye synne.
Dauid, I, Regum. 27. Tolde Kynge Achis the
Phylystine that he had robbed hys owne peo-
ple the Iewes, whē he had ben a ronyng amōge
the Amalekytes, and had slayne man / woman
and chylde for tellynge tales. And yet was that
lye no more synne then it was to destroye the
Amalekites

An expolycyon of,

an othe of hym that he shall be true and faythfull and dyligent therein. And of theyr subiectes it is lawefull to take othes, and of all that offer them selues to beare wytnes. But yf the superior wolde compell the inferior, to swere that shulde be to the dyshonour of God or hurtynge of an innocent, the inferior ought rather to dye then to swere. Nether ought a iudge to compel a man to swere agaynst hym selfe, that he make hym not synne and forswere whereof it is ynough spoken in another place. But here is forboden sweryng betwene neyghbour and neyghboure, and in all our pryuate busynesse and dayly communycacyon. For customeable sweringe, though we lyed not, doth robbe the name of God of hys due reverence and feare. And in our dayly communicacyon and busynesse one with a nother is so moch vanyte of wordes that we can not but of many thynges lye, which to cōfyrme with an othe, though we begyle not is to take the name of God in vayne and vnreuerently agaynst the seconde precepte. Nowe to lye for the intent to begyle, is dampnable of it selfe, howe moch more then to abuse the holys name of God therto, and to cal to God for vengeance vpon thyne owne selfe.

Charite mo
derateth
lawe.

Many cases yet there chaunce dayly betwene man and man, in whiche charyte compelleth to swere, as I knowe that my neyghboure is falsly scalundered, I am bounde to reporte the truth and may lawfully swere, ye and am bounde if it nede, and that though nat before a iudge.

And

The. v. Cha. of Mat. Fo. xlvj.

And vnto the weake where ye and maye haue loste theyr credence thorow the multitude of lyers, a man maye lawfully swere to put them out of doute. whiche yet cometh of the euell of them that abuse theyr language to deceyue with all. Fynally to swere to do euell is dampnable, and to performe that is double dampnable. Herodes othe made hym not innocent and gyltles of the dethe of Iohan the Baptyste though he the ypocryte had not knowen what his wyfes doughter wolde haue asked. And when men saye, a kynges worde muste stande, that is trouthe, yf his othe or promyse be lawfull and expedyent.

Othe.
To performe
me an euell
othe is double synne.

In al our promyses it is to be added, if God wyll and yf there be no lawfull let. And though it be not added, it is to be interprete, as added. As yf I borrowe thy swerde, and by the houre I promyse to brynge it agayne, thou be besyde thy selfe. If I promyse to paye by a certayne daye, and be in the meane tyme robbed or decayed by chaunce that I can not perfourme it, I am not forsworne yf myne herte ment truely when I promysed. And many lyke cases there be of whiche are touched in other places. To lye also and to dyssemble is not alwaye synne. Dauid. 1. Regum. 27. Tolde Kynge Achis the Phylistine that he had robbed hys owne people the Iemes, whē he had ben a rounyng amōge the Amalekytes, and had slayne man / woman and chyld for tellynge tales. And yet was that lye no more synne then it was to destroye the Amalekites.

An expofycyon of

Amalekites thofe deedly enemyes of the fayth
of one almyghtye God. Nether synned Cufay
Dauides trusty frende. 2. Reg. 18. in faynyng
and begyllynge abfolon. But plesed God hiely
To beare a feke man in hande that a wholfome
bytter medecyne is swete. to make hym drynke
it, is the duty of charite & no syn. To perfuade
him that perfueth his neyghbour to hurt him or
flee hym, that hys neyghboure is gone another
contrary way, is the duty of euery chryften man
by the lawe of charyte and no syn, no though I
confyrmed it with an othe. But to lye for to de-
ceyue and hurt, that is damnable onely. &c.

Ye haue harde / howe it is fayde /
an eye for an eye / tothe for a tothe,
But I fay vnto you / that ye with-
ftande not w:onge. But yf a man
giue the a blowe on y^r ryght cheke /
turne to hym the other alfo. And yf
any man wyll go to lawe with the
and take away thy cote / let hi haue
thy cloke therto. And yf any man
compell the to go a myle / go with
him twane. Gyue to him that axeth
and from hym that wolde bozowe
turne not awape.

Chryfte

The. v. Cha. of Mat. To. xlviii.

Christ here entēdeth not to disanul the temporal regyment, and to forbyd rulers to punyſhe euell doers, no more then he ment to destroy matrymony when he forbade to lust and couet another mannes wyfe in thy harte. But as he there forbade, that desyleth matrymonye, euē so he forbeddeth here y^t which troubleth, vnquyeteth and destroyeth the temporal regyment, and that thyngē whiche to forbydde, the temporal regyment was ordyned which is that no man aduenge hym selfe.

Christ medleth not with the temporal regyment, But in al this lōge sermō fyghteth against the phareseys false doctrine and salteth the law, to purge it of the corrupcion of their fylthy gloses, and to brynge it vnto y^e ryght tast and true vnderstandynge agayne.

For the phareseys had so enterpresed that lawe of Moyses (which partayned only vnto the rulers) that euery pryuat person myght aduenge hym selfe, and do his aduersary as moch harme agayne as he had receyued of hym.

Notwe if he that is angry haue deserued that men pronounce dethe vpon hym, and he that sayeth Racha hath deserued that men shuld rather a counsell to determyne some sundry and cruel dethe for so haynouse a cryme, and he that killeth his brother sole, haue deserued hel what deserueth he y^t smyteth or aduengeth him selfe with his owne hand. Here is forboden therefore pryuate wrathe onely, and that a man aduenge hym selfe.

To

An epolyceyon of.

Cheke.
To turne.
the other
cheke what
it is.

To turne the other cheke is maner of speake
kyng and not to be vnderstande as the wor-
des sounde as was to cutte of the hande and to
plucke out the eye. And as the commaunde our
chyldren not onely not to come nye a brooke
or a water, but also not so herdye as once to
loke that waye. eyther to loke on fyre or once
to thynke on fyre, whiche are imposyble to be
obserued. More is spoken then ment to feare
them and to make them perceyue that it is er-
nest that we comaunde. Euen so is the meanynge
here that we in no wyle aduenge / but be pre-
pared euer to suffer as moche more / and neuer
to thynke it lawfull to aduenge, howe great so
euer the iniury be. for he hym selfe turned not
the other cheke / when he was smytten before
the byshope, nor yet Paulus when he was bo-
fettted before the byshoppe also. But ye haue
harde a lytle a bone. Blessed are the meke, for
they shall possesse the erthe. Let all the worlde
studye to do the wronge, ye lette them do the
wronge, and yet yf thou be meke, thou shalt
haue fode and rayment ynoughe for the and
thyne. And more ouer yf the worlde come. God
shall yet seee suche a tyrant ouer the, that (yf
thou be meke and canst be content that he poll
the properly, and euen as thou mayste beare)
shall defende the from al other, who is polled
intollerably, that his lyfe is better and euen
deathe to hym, saue he that is impacient and
can not suffer to be polled. Ye, poll thy selfe
and preuent other, and gyue the baylly or lyke
offycer

Mekenes.

Pollynge
hometo ad-
uoyde it.

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offycer nowe a capon, nowe a pygge, nowe a
goose, and so to thy land lorde lykewyse, or yf
thou haue a greate ferme, nowe a lambe/ nowe
a calfe/ and let thy wyfe vyset thy lande ladye
thre or foure tymes in a yere, with spysed kas
kes and apples/ perra/ chyrese and suche lyke.
And be thou redye with thyne oxen or horses
thre or foure, or halfe a dosen dayes in a yere
to fet whome theyr woodde or to plowe theyr
lande, ye and yf thou haue a good horse, let the
haue hym good chepe or take a worse for him,
and they shalbe thy shyld and defende the,
though they be tyrantes and care not for God,
that no man els shal dare poll the. And therto
thou mayst with wysdome get of them, that shal
recompence al that thou doyst to them. All this
I meane if thou be pacyent and wyse and feare
God, therto, and loue thyne neyghbour and do
none euell. For if thou kepethy selfe in fauour
with hurtyng thy neyghbour/ thyne ende wyl
be euell / and at the laste desperacyon in thy
worlde and hell after.

But and yf thou canst not pol thy selfe with
wysdome, and laugh and bere a good counte
nance as though thou reioysedest why le suche
persones poll the, euery man shal poll the and
they shal maynteyne them/ and not defēde the.
Let thys thefore be a comen prouerbe/ be con
tentēd to be polled of some man/ or be polled
of euery man.

Ye must vnderstande that there be two states. Two ma
or degrees in thys worlde, / the kyngedome, or states,
of

An epolycon of.

degrees of regymētes. of heuen which in the regyment of the gospel. And the kyngdome of this worlde which is the temporall regyment. In the fyrst state there is nether father/mother/sonne/doughter/neither mayster/maystres/mayde/man seruaunt/nor husbände nor wyfe/nor lorde or subiecte, nor man or woman, but Chyrste is all, and eche to other is Chryst hym selfe. There is none better then other, but al lyke good, al brethren, & Chryst only is lord ouer al. Nether is there any other thyng to do or other lawe save to loue one another as Chryst loued vs. In the tēporal regyment is husbände/wyfe/father/mother/son/doughter/mayster/maystres/mayde/man seruaunt/lorde and subiecte,

Euery man is of y^e spyrytualty & of the temporaltye bothe.

Nowe is euery person a double person and vnder bothe the regymentes. In the fyrst regyment thou arte a person for thyne owne selfe/vnder Chryst and his doctrine, and mayst nether hate or be angry and moch les syght or aduēge. But muste after the ensample of Chryste vmbly thy selfe, forsake and denye thy selfe, and hate thy selfe, and cast thy selfe awaye, and bemeke and pacyent, and let euery man go ouer the, and treade the vnder fote and do the wronge, and yet loue them and pray for them, as Chryst dyd for his crucifyers. For loue is al and what is not of loue, that is damnable and cast out of that kyngedome.

Loue. For that kyngdome is the kyngdome of God and Chryste. But he that loueth not/knoweth nether God nor Chryst, therefore he that loueth not

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not is not of that kyngdome. The minor is this
 wyse proved, he that knoweth God and Chryst
 seeth lyght, for Chryst is lyght. But he that ha-
 teth hys brother, is in darkenes and walketh
 in darkenes and wotteth not whyther he goeth
 for darkenes hath blynded his eyes. 1. Ioh. 2.
 Ergo he that hateth his brother / knoweth not
 what Chryste hath done for hym, and therefore
 hath no true sayth, nor is of the spiritual kyng-
 dome of God.

To hate thy selfe, hat shalt thou gete, if thou
 consider thyne owne synnes and depe damp-
 nacyon that longe therto with due repentance
 And to loue that shalt thou obtayne if thou be-
 holde the grete and infynite mercy of God with
 stronge sayth. There is none so great an enemy
 to y^e in this world. But thou shalt lightly loue
 hym if thou loke wel on the loue that God shew-
 ed the in Chryste.

In the temporall regyment thou art a per-
 son in respecte of other, thou art an husbnde/
 father, mother, mayster, maystress, lorde, ruel-
 ler, or wyfe, son, daughter, lernaunt, subiecte.
 And there thou mayste do accordynge to thyne
 offyce, If thou be a father, thou must do the of-
 fyce of a father and rule or els thou dampnest
 thy selfe. Thou muste brynge all vnder obedy-
 ence whither by fayre meanes or foule. Thou
 muste haue obedyence of thy wyfe / of thy ser-
 uautes / and of thy subiectes / and the other
 muste obeye. If they wyll not obey with loue,
 thou must chide and fyght, as farre as the lawe

his myght
 borne hath
 not the true
 saythe of
 Chryste.

The tempo-
 ral regimēt

An epilogue of .

of God and the lawe of the lande wyll suffer the. And when thou canste not rule them, thou art bounde in many cases, to delyuer them vnto the nyer offyce of whom thou dydest take the charge ouer them.

Vyolence .
Not to res
syst vyolēce
hawe it is
vnderstad.

Nowe to our purpose, whether a man may relyste vyolence and defende or aduenge hym selfe. I saye naye in the fyrste state, where thou art a person for thy selfe alone and Chrystes dycyples. There thou must loue, and of loue do stadye and enforce ye and suffer all thynges, as Chryst dyd to make peace, that the blessing of God maye come vpon the, which sayth, Blessed be the peace makers, for they shalbe the chyldren of God. If thou suffer and kepest peas in thy selfe onely, the blessinge is, the posseltyon of this worlde. But if thou so loue the peas of thy brethren that thou leaue nothyng vndone or vnsuffred to further it, thy blessinge is, thou shalt be Goddes sonne and consequently possesse heuen.

But in the worldly state, where thou art no pryuate man, but a person in respecte of other, thou not onely mayste, but also muste and art bound vnder payne of dampnacyon to execute thyne offyce, where thou art a father, thou must haue obedyence by fayre meanes or by fowles, and to whom thou art an husband, of her thou must requyre obedyence and chastyte, and that to gete, tempte all that the lawe of the lande commaundeth and wyll. And of thy seruantes thou must exacte obedyence and feare, & mayst

not

The. v. Cha. of Math. fo. 1.

not suffer thy selfe to be dyspyled. And where thou arte a ruler therto appoynted, thou muste take pryson and slee to / not of malyce and hate, to aduenge thy selfe / but to defende thy subiectes, and to maynteyne thyne offyce.

Concernyng thy selfe, oppresse not thy subiectes with rent, fynes or custome at all, / neyther pylle them with taxes and such lyke / to maynteyne thyne owne iulles. But be louyng and kynde to them, as Chryste was to the / for they behys and the pryce of hys bloude. But those that be swell doers amonge them and were theyr brethren, and wyll not knowe the for theyr iudge, and feare thy lawe, the smyte, and vpon them drawe thy swerde, and put it not vp vntyll thou haue done thyne offyce. yet without hate to thy person for hys masters sake and because he is in the fyrst regyment thy brother, but amende hym onely / or yf it can not be, but that thou muste lose one to saue many / then execute thyne offyce with suche affeccyon / with suche compassyon and sorowe of harte, as thou woldeste cutte of thyne owne arme to saue the reste of thy body.

Take an exsample, thou arte in thy fathers house amonge thy brethren and systers. There yf one fyght with a nother / or yf any do the wronge, thou mayste not aduenge nor smyte. But that pertaineth to thy father onely. But yf thy father gyue the auctoryte in his abens, and commande the to smyte yf they wyll not be ruled, nowe thou arte another persone. Notwith-

An exsample
of two rea-
sones.

An expositiō of.

Standyng yet thou haste not put of the fyrst person, but art a brother styll, and must euer loue and proue all thyng to rule with loue. But yf loue myll not serue, then thou must vse the offyce of the other persone or synne agaynste thy father. Euen so when thou art a temporal person, thou puttest not of the spyrtyual. Therfore thou must euer loue. But when loue myll not helpe, thou must with loue execute the offyce of the temporall persone or synne agaynste God. A mother can smyte & loue, and so mayst thou with loue execute the offyce of thy second state. And the wyfe, sonne, seruant, and subiecte are brethren in the fyrst state and put not that person of, by reason of the seconde degree, and therefore must they loue euer, and with loue pay custome, trybute, feare, honoure and obediēce to whome they belonge as Paule teacheth Roma. 13. And though the other do not his duty and loue the, but rule the with rigorousnes and deale vnkynndly with the, thou not deservynge cleave thou to Chryst and loue styll, and let not his euell overcome thy goodnes, and make the euell also.

And as after the ensample above, thy father hath power over the to comaūde the to vse hye power over thy brethren, euen so hath thy master, to gyue the his auctoryte over thy felowes which when thou hast thou must remember that thou art a felowe styll, and bounde to loue styll. But yf loue alone myll not helpe, then put thy masters auctoryte vnto thy loue. And so hath

The. v. Chap. of Math. To. li.

hath the ruler power over the, to sende the to
vie violence vpon thy neyghbours, to take
hym, to pryson him and happely to kyl him to.
And thou must euer loue thy neyghbour in thy
harte by the reason that he is thy brother in the
fyrst state, and yet obeys thy ruler and go with
the constable or lyke officer and breake open
thy neyghbours dore, yf he wyl not open it in
the kynges name, ye and if he wyl not yelde in
the kynges name, thou must laye on and smyte
hym to grounde tyll he be subdued. And loke
what harme he getteth, ye though he be slayne,
that be on hys owne hede. For thyn harte lov-
ed hym and desyredest hym louyngly to obey
and haste not aduenged thy selfe in that state
where thou arte a brother, but in the worldly
state where thou arte a nother maner persone in
this case, thou haste executed the auctorite of
hym that hath such power of God to commaunde
the and where thou were dampned of God, yf
thou dydest not obey.

And lyke it is, yf thy lorde or prynce sende
the a warfare into a nother lande, thou must
obey at Goddes commaundement and go and
suege thy princes quarrel which thou knowest
not but that it is ryght. And when thou comest
thither, remember that thou arte in the fyrst state
with them agaynst whom thou must fyght, holde
that they be thy brethre and as depely bought
with Chrystes bloude as thou, and for Chrystes
sake to be beloued in thyn harte. And is that
thou desyre nether theyr lyfe or gooddet, saue

How to be
a warrior

31.07 An exhortation of.

to charge thy prynces quarrell and to brynge
them vnder thy prynces power. And be content
with thy prynces wages and with suche part of
the spoyle (whiche thou hast wonne) as thy prynce
or hys debytye appoynted the / for yf thou hate
them in thyne harte and couetest theyr goodes
and art glade that an occasyon is founde (thou
sarest not whether it be ryght or wronge) that
thou mayste go a robbynge & murtherynge vpon
any shew; then arte thou a murtherer in y^e sight
of God / and thy bloude wyll be sheede agayne
for it / eyther in the same warre folowynge / or
whenthou art come home (as thou there dydest
in thyne harte) so shalt thou robbe and steale /
and be hanged for thy labour, or slayne by some
other myschefe.

Goodes.

Nowe concernynge the goodes of thya worlde
it is easy to iudge. In the fyrste state or degree
thou oughtest to be thankeful to Chryst, and to
loose / to gyue and to lende to them that are
bought with hys precyous bloude / all that
thou art able. For all that thou owest to Chryst
whiche seruauant thou arte to do hys wyll / that
must thou paye them. And that thou doest to
them / that same doest thou to Chryste / and that
thou art not redye to do for them / that denyest
thou to do for Chryst. But and any of thy bre-
thren buyl with holde or take away by force a-
boue that thou mayste spare by the reason of
some offyce that thou hast in the seconde state /
or seade the vyolently / and laye more on thy
backe then thou canste beare, then holde thyne
harte

ed of woli
Math. 23.

The. v. Cha. of Math. Fo. lii.

harte and hande, that thou nether hate or Smyte
and speake fayre and louyngly, and let neygh-
bours go betwene. And whē thou hast proued
almenes of loue in vayne, then cōplayne to the
lawe and the offycer that is set to be thy father
and defende the, and to iudge betwene the and
thy brother.

Thou mylt saye the texte forbyddeth me to
go to lawe, for it sayeth, yf a man wyl law with
the and take thy cote, thou muste let hym haue
gowne and all. If I muste suffer my selfe to be
robbed by the lawe, wylte thou saye, by what
ryght can I with lawe recouer mynt owne? I
answere. Beholde the texte dylygently. For by
no ryght of lawe can a man take thy cote from
the. For the lawe was ordeyned of God / to
maynteyne the in thy ryght and to forbyd that
wronge shulde be done the, wherfore the texte
meaneth thus, yf where the lawe is vniustly my-
nystrid, and the gouerners and iudges corrupt
and take brybes and be percyal, there be pa-
cyent & redy to suffer euer as much more, what
soeuer vnryght be done the, rather then of im-
pacyency, thou shuldeste aduenge thy selfe on
thy neyghbour and rayle or make insurreccyon
against the superyours which God hath set ouer
the. For to ryse against them is to rebel against
God and agaynst thy father when he scourgeth
the for thyne offence, and a thousande tymes
more synne then to aduenge the on thy neygh-
bour. And to rayle on them is to rayle on God
as though thou woldest blasphemehym, yf he

To go to
lawe.

An expolyticon of.

Princes/
whether
they maye
be resysted
or putte
downe of
theyr sub-
iectes in a
ny case.

make the lyke, pore or of laime degree or others
wyse then thou woldest be made thy selfe.

Thou wilt happely saye, the subiectes euer
choise the ruler and make hym swere to kepe
theyr laime and to maynteyne theyr priuyliges
and lydertyes / and vpon that submytte theyr
selues vnto hym. Ergo yf he rule amysse they ar
not bounde to obeys. But may resyste hym and
put hym downe agayne / I aunswere your ar-
gument is nought. For the husbande swereth to
his wyfe / ye though he forswere hym selfe / she
hath no power to compell hym. Also though a
mayster kepe not covenant with his seruant,
or one neyghboure with another, yet hath the
other seruant, no nor yet neyghboure (though
he be vnder none obedyence) power to ad-
uenge. But the vengyaunce pertayneth euer
to an hyer offycer / to whom thou muste com-
playne.

Ye but thou wilt say / it is not lyke. For the
hole body of the subiectes chose y^e ruler. *Nam
Cuius est ligare, eius est solvere.* Ergo yf he
rule amysse, they that sette hym vp / maye putte
hym downe agayne. I answer, God (and not
the comen people) choseth the prynce / though
he chose hym by them. For Deutero: 16, God
commaundeth to chole and sette vp offycers /
and therefore is God the chiefe chooser and setter
vp of them / and so muste he be the chiefe putter
downe of them agayne, so that without his spe-
ciall commaundement, they maye not be putte
downe agayne. Nowe hath God gyuen no com-
maundement

The. v. Chapter of Math. Fo. liiii.

commandment to put them downe agayne. But
 contrarywise, when we haue enoynted a kyng
 ouer vs at hys commandment / he sayeth,
 Touch not myne enoynted. And what cop-
 dyt it is to ryle agaynst thy prynces that is en-
 oynted ouer the, howe euell so euer he be, so in
 the storye of Kyngs Dauid and through out al
 the booke of the kynges. The audoryte of the
 kyng is the audoryte of God, and all the sub-
 iectes compared to the kyng, are but subiectes
 styll (though the kyng be neuer so euell) as a
 thousande sonnes gathered together are but
 sonnes styll / and the commandment obeys
 your fathers goeth ouer all as wel as euer one.
 Thus so goeth the commandment ouer all
 the subiectes / obeys your prynces and the hyer
 power / and he that resysteth him, resysteth God
 and getteth hym dampnacyon. And vnto your
 argumēt, *Cuius est ligare, eius est soluere.* I an-
 swere, he that byndeth with absolute power /
 & without any hyer audoryte, hys is the myght
 to loose agayne. But he that byndeth at a no-
 ther mannes commandment, maye not loose
 agayne without the commandment of the
 same. As they of London chose them a mayre.
 But may not put hym downe agayne how euell
 he be without the audoryte of him with whose
 hande they chose him. As long as the powers
 or offycers be one vnder another / yf the infe-
 rior do the wronge, complayne to the hyer.
 But if the hyest of al do the wronge, then must
 complayne to God onely. wherfore the onely

An exhortation of

remedy agaynst euill doers is, that thou turne
thyne eyes to thy selfe and thyne owne synnes,
and then loke vp to God and saye. O father,
for our syn and the synne of our fathers is thy
misery come vpon vs. we knowe not the al ouer
father, to obey the and to walke in thy wayes,
and therefore thou knowest not vs as thy sonnes
to set louinge soole masters ouer vs. we hate thy
lawe, and therefore halte thou through the wyl-
kednes of vnyghtwyse iudges, made that lawe
that was for our defence, to be a tyrant moste
cruel and to upresse vs and to do vs iniurye as
bone al other kyndes of vyolence & robbing.
And amende thy lyuynge, and be meke and pa-
cyent, and let them robbe as moch as they wyl.
yet shal God gyue the fode and rament and an
honest possession in the earth to maynteyne the
and thyne with all.

Gooddes.

Moreover concernynge thy goodes, thou
must remember howe that thou art a person in
the temporall regyment, and the kynge as he is
ouer thy body, euen so is he lorde of thy good
and of hym thou holdest them, not for thy selfe
onely, but for to meyntheyne thy wyfe, chyldren
and seruauntes, and to meyntheyne the kynge/
the realme and the country and to wone or cetye
where thou dwellest. wherfore thou mayste not
suffer the to be wasted, that thou were not able
to do thy dutye, no more then a seruaunt maye
suffer hys masters good to go to wracke negly-
gently. For he that prouydeth not for hys, and
namely for them of his owne household, sayth

Paule/

The. v. Cha. of Math. Jo. lllll.

Paule denyeth the sayde and is worse then an
Infy dell. But every man is bounde to labour
dylygently and truly and therewith so soberly
to lyue, that he may haue ynough for hym and
hys and somewhat aboue for them that can not
laboure or by chaunce are fallen into necessitye.
And of that gyue and lende and loke not for it
agayne. And if that suffice not thy neybour
necessyte, then speake & make labour to thy bre-
thren. to helpe also. For it is a comē proverbe
many handes make lyght worke, & many may
beare that one alone can nor.

And thy wyfe, thy chyldren, and seruantes
art thou bounde to defende. If any man wolde
force thy wyfe, thy doughter, or thy mayde, it
is not ynough for the to loke on and say. God
amende you. Naye thou must execute thyne of-
fyce and auctoryte whiche the kyng geueth
the. And by the waye thou muste defende thy
mayster and hys good, and the kynges good,
whiche thou hast to maynteyne thy wyfe and
household, and thy neyghbour that goeth with
the agaynste theues and murtherers.

And agaynste al suche persones lay aboute
the, and do as thou woldeste do yf thou were
vnder the kynges standerde agaynste hys ene-
myes whiche had invaded the realme. For all
suche persones are mortall enemyes to the re-
alme and seke to put downe kyng & lawe and
altogether, and to make that it myght be late
full to synne vpon anyshed. And of thys maner,
yf thou marke well the difference of these two
states

An expolycyon of

states and regymētes / thou mayst soyle al lyke
doutes that shalbe layde agaynste the.

**Regymen-
tes. Every
man is vnder
bothe
regimētes.**

More ouer when I saye, there be two regy-
mentes, the spyrytual and the temporall. Euen
so I saye that every persone baptysed to kepe
the lawe of God and to beleue in Chryst, is vnder
bothe the regymētes, and is both a spyry-
tuall person and also a temporall / and vnder
the offycers of both the regymētes, so that the
kyng is as depe vnder the spyrytual offycer,
to heare out of Goddes worde what he ought
to beleue and howe to lyue and howe to rule /
as is the porest begger in the realme. And euen
so the spyrytuall offycer yf he syn agaynste hys
neyghbour or teache false doctryne, is vnder y^e
kynges or temporall correccyon, howe hys so
euer he be. And loke howe dampnable it is for
the kyng to withdrawe hym selfe frō the obe-
dyence of the spyrytual offycer, that is to saye,
from heringe his duty, to do it, and frō heryng
his vyces rebuked, to amende them / so damna-
ble it is for the spyrytuall offycer, howe hys so
euer he be, to withdrawe hym selfe from vnder
the kynges correccyon, yf he teache false or syn
agaynst any temporall lawe.

**A presher
of the gos-
pell maye
vse no vyol-
ence,**

Fynally yemuste consyder that Chryst here
teacheth his dyscyples and them that shulde be
the lyght and salt in lyuynge and doctryne / to
shyne in the dark and feble eyes of the world
deceased with the mygrym and accustomed to
darkenes, that without greate payne they can
behold no lyght, & to salt theyr olde feasted

forea

The .v. Cha. of Math. Fo. 16.

scorne and to scete out the rotten fleshe men to
the harde guycke. that it smart agayne, & spare
no degree. But tell all men hye and lowe, theyr
fautes, and warne them of the isoperdye, and
exhorte them to the ryght waye. No me suche
scole maysters shall fynde small fauoure and
frendshyppe with the rulers of thys worlde or
defence in theyr lawes. As Chryst warneth the.
Mat. 10. sayenge (I sende you out as shepe as
monge wolues. Beware therefore of men / for
they shal deliuer you vp to their coucilles, and
shall scorge you in theyr synagoges or counsel
houses / and ye shalbe brought before the chiefe
rulers & kinges for my sake) and ther teache
them as here / to arme them selues with paciēce
and to go furthe boldely with a stronge saythe
and truste in the socoure and assistance of God
onely / and to plante the gospel with all loue
and mekenes and to water it with theyr owne
bloude, as Chryst dyd. Thou mayst not in that
state come with a swerde / to defend eyther thy
selfe or thy gospel, and to compel men to wor
shyp the as God and to beleue what thou wylt
say. the prynces no such regyment amonge wol
ues. If thou be a shepe, thou art not in euell ta
kyng yf thou canste bryng to passe that the
wolfe be content with thy fleshe onely and to
shere the yerely. Giue to him that axeth, and fro
hym that wolde borrowe turne not away. Luke
sayeth, gyue to whosoever axeth the. That is to
saye, whosoever thou seekest nede or seekest not the
contrarye but there may be nede, to the vtter
moste

11.01 An expositioun of.

most of thy power there open thyne harte and
be mercyfull onely. And of mercifulnes sette
God thy father and Chyste thy lorde and mas-
ter for an ensample and enforce to be as lyke
the as thou canst. If thou be mercyful God hath
bounde him selfe to be mercyful to the agayne.
Lo, is not this an exceedyng great thyng, that
God which of no ryght ought to be bounde to
his creatures, hath yet put it hole in thyne owne
handes, to bynde him against the day of thy try-
bulacon, then to lene the mercy?

Concernyng lendyng, procede by the fore-
sayd rule of mercy, Many in extreme nede, yet
ashamed to begge, shal desyre to lende. Vnto
suche in nede of lendyng geue, or saye thyn
lo, here is as much as ye requyre. If ye can pay
it agayne well, do, and ye shall fynde meredy
agaynst a nother tyme to lende or geue (if nede
be) as moche more. But and yf ye shall not be
able to paye it agayne, trouble not your conscy-
ence, I geue it you, we be all one mannes chy-
ldre, one man hath bought vs all with his blood
and bounde vs to helpe one another. And with
so doynge, thou shalt wyne the harte of hys
to thy father. Concernyng marchaundyse and
chapmen the lesse borrowinge were amonge the
the better shulde the comen welth be, if it were
possyble, I wolde it were, ware for ware or mo-
ny for ware, or parte mony and parte ware.
But yf it wyll not be, but that a man to get hys
lyuynge with muste nedes lende, and call for it
agayne to fynde hys householde, and to paye
hys

The. v. Chap. of Math fo. lvi

his dette, then in the lentyng, be first syngle
and harmeles as a doue, and then as wyke as a
serpent, and take hede to whom thou lendest.
If when thou hast lent an honest man, God vye
fethim, and take away his gooddeas with what
chaunce it be, whether by see or lande, that he
is not able to paye the, then to pryson hym or
to sue hym at the lawe, or once to speake an vne
kynde worde, were agaynst the laue of loue &
contrary to shewyng mercy. There thou muste
suffer with thy neyghboure & brother as Chryst
dyd with the, and as God dothe dayly, If an vn
thryfte haue begyled the, and spent thy good
awaye and hathien not to paye, then holde thyne
hande and harte that thou aduerge not thy selfe
But loue hym and pray for hym and remember
howe God hath promysed to blesse the payet
and meke. Neuerthelesse because such persones
corrupt the comen maners and cause the name
of God the lesse to be feared, men ought to co
playne vpon suche persones to the offycer that
is ordayned of God to ponysh the euill doers,
and the offycer is bounde to ponysh them.
If thou haue lent a foxe which with cauelacyon
wyll kepe thy good from the, then yf the ruler
and the lawe wyll not helpe the to thy ryght,
do as it is aboue sayde of hym that wyll go to
lawe with the and take thy cote from the.
That is to saye, be content to lose that and as
moche more to it, rather then thou woldest ad
venge thy selfe. Let not the wykednes of other
men plucke the from God. But abyde styll by
God

Couetous-
nes.

Iaco. 2.

God and his blessinges and tarye his iudgement. Lyberalyte is mercy fulner that byndeth God to be mercy full agayne. Couetousnes is the roote of all euell and father of all falsse prophetes. and the soles mayster that teacheth the messengers of Sathan to dysguise them selfe lyke to the messengers of Chryste.) is mercy les that shall haue iudgement without mercy. And therfore exhorteth Chryste al his so diligently and aboue all thyng, to be lyberall and to be ware of couetousnes.

Ye haue harde / howe it is sayde / thou shalt loue thy neyghbour and hate thyne enemy. But I say vnto you loue your enemyes. Blesse the that curse you / do good to the that hate you. Praye for them which do you wronge and persecute you. That ye map be the chyldre of your heuently father. For he maketh hye sonne to arple ouer the euell and ouer the good / and sendeth rayne vpon the ryghtuous and vnyghteous. For if ye loue them that loue you / what rewarde shall ye haue? do not the publycans so? and yf ye

be frendly

be frendly to your brethren onely/
what syngethyng do ye: do not
the publicans lykewyse? ye shall
therfore be perfecte/ as your father
whiche is in heuen/ is perfecte.

This texte of hatynge a mannes enemye/
standeth not in any one place of the byble/ but
is gathered of many places in which God com-
maundeth the chyldren of Israel to destroye
theyr enemyes/ the Cananytes/ the Amorytes/
the Amolekites/ and other hethen people/ as
the Moabites/ and Amonytes/ whiche sought
to brynge them out of the fauour of God/ and
to destroye the name of God. The Amalekites
came behynde them and slue al that were sayn-
tye and xery by the waye as they come out of
Egypte. The Moabites and Ammonites hyred
Balam to curse them/ and begyle thē with their
women and made a great plage amonge them.
These & lyke nacions were perpetual enemyes
to theyr lande which God had gyuen them/ and
also of y^e name of God and of their sayth. For
which cause they not onely myght lawfully, but
were also bound to hate thē/ and to study theyr
destruction agayne/ howe be it they myght not
yet hate the sayed nacions such as were conuer-
ted to theyr saythe.

Nowe by the reason of such textes as com-
maunded to hate the comune enemyes of theyr
countrye and of God and his lawe, and of theyr

H, I,

saythe,

An exposition of .

sayth / the pharyseys doctrine was / that a man myght lawfully hate all hys priuate enemyes without exception, nor was bound to do them good . And yet Moyses sayth . Thou shalt not hate thy brother in thyne harte . And agayne thou shalt not aduenge thy selfe nor bere hate in mynde agaynst the chyl dren of thy people . And yf thyne enemyes asse synke vnder hys burthen, helpe to lyfte hym vp agayne, and yf hys oxe or asse go astraye / brynge them home agayne, which all no doute, the pharyseys dyd enterprete for good counsell, but for no preceptes, wherfore Chryst salteth theyr doctrine and proueth that a man is bounde both to loue and to do good to hys enemye, and as a naturall sone, though hys brethren be neuer so cruel yet to loue them and shewe them kyndnesse for hys fathers sake, and to studye to amende them, what hast thou to reioyse of, yf thy relygyon be not better then the religion of theues? For theues loue amonge themselues, and so do the couetouse of the worlde, as the vsurars and publicans, whiche bought in greate the emperours trybute / and to make theyr moste aduantage, dyd ouer sette the people. Naye, it is not ynough for the to loue thy benefactoures onely / as monkes and freres do, and them of thyne owne cote and order / or the brethren of thyne owne Abbaye onely (for amonge some ther loue stretcheth no further, and that shall he that is remoued out of another cloysture thyther, well synde / y e and in some places charyte reacheth

Publicans
what they
were,

The. v. Chap. of Math. fo. lxxxij.

reacheth not at all the cellēs of the same cloy-
sture and to all the monkes that were profess-
ed in the same place.) But lyfte vp thyne eyes
vnto thy heuēly father; and as thy father doth
so do thou loue al thy fathers chyldrē. He mys-
nystrēth sonne and rayne to good and badde /
by whiche two vnderstande all hys benefytes.
For of the heate and dryeth of the sonne. and
colde and moyst of the rayne; sprynge al thyn-
ges that are necessary to the lyfe of man. Euen
so prouoke thou and drawe thyne euell bre-
thren to goodnes / with pacyence / with loue
in worde and dede / and pray for them to hym
that is able to make thē better and to conuerte
them. And so thou shalt be thy fathers natural
son & perfecte, as he is perfecte. The text sayth
not, ye shalbe as perfecte as God. But perfecte
after his ensample. To be perfecte y^e scrip-
ture is not to be a monke or a fryer; or neuer to syn.

For chryst teacheth nothere monkes or fryers,
but hys dyscyples and euery Chrysten man
and woman. And to be in thys lyfe al to-
gether without syn / is impossyble.

But to be perfect, is to haue pure
doctryne without falle opiny-
ons / and that thyne hart
be to folowe that lere.

nyng.

FINIS.

H. 2.

An expofycion

To be per-
fecte what
it meaneth.

An expofycyon of .

fayth / the pharyfeyes doctryne was / that a man
 myght lawfully hate all hys pryuate enymyes
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 hate thy brother in thyne harte . And agayne
 thou shalt not aduenge thy felfe nor bere hate
 in mynde agaynst the chyldren of thy people.
 And yf thyne enymyes affe fynke vnder hys bur
 then, helpe to lyfte hym vp agayne, and yf hys
 oxe or affe go a ftraye / brynge them home a
 gayne, which all no doute, the pharyfeyes dyd
 enterprete for good counsell, but for no pre
 ceptes, wherfore Chryft salteth theyr doctryne
 and proueth that a man is bounde both to loue
 and to do good to hys enemye, and as a natu
 rall fone, though hys brethren be neuer so cruel
 yet to loue them and fheewe them kyndnesse
 for hys fathers fake, and to fudyte to amende
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 gyon be not better then the religion of theues f
 Bor theues loue amonge themfelues, and fo do
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 uauntage, dyd ouer fette the people. Naye, it is
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 ther, well fynde / ye and in ſome places charyte
 reacheth

Publycans
 what they
 were,

The .v. Chap. of Math. fo. lviij:

teacheth not at all the celles of the same cloys-
sture and to all the monkes that were profess-
sed in the same place.) But lyfte vp thyne eyes
vnto thy heuently father; and as thy father doth
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nistreth sonne and rayne to good and badde /
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For of the heate and dryeth of the sonne. and
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so prouoke thou and drawe thyne euell bre-
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ture is not to be a monke or a fryer, or neuer to syn.

For chryst teacheth not here monkes or fryers,
but hys dylcyples and enery Chrysten man
and woman. And to be in thys lyfe al to-
gether without syn / is impossible.

To be per-
fecte what
it meaneth.

But to be perfect, is to haue pure
doctryne without falle opiny-
ons / and that thyne hart
be to folowe that lere
sprynge.

FINIS.

H. 2.

An expolycyon

An exposy

cyon of the syxte
Capiter.

Take hede to your al-
mose / that ye do it not
befoze men / to be sene
of them / oꝛ els ye get
no rewarde of poure
father which is in heuen. Therfoze
when thou gyueste almose / make
not a trompet to be blowen befoze
the / as the ppocryptes do in the sy-
nagoges and in the streates / to be
prayed of men. Verely I say vnto
you / they haue theyꝝ rewarde. But
thou when thou gyuest almose / let
not thy lefte hande knowe what thy
ryght hãdꝝ doth / that thyne almose
may be in secrete. And then thy fa-
ther whiche seeth in secrete / shal re-
warde the openly .

As he

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As herebuked theyr doctryne aboute, euen so here he rebuketh theyr workes, for out of deuelyshe doctryne can sprynge no godly workes. But what workes rebuketh he? Verelye such as God in the scripture commaundeth, and without whiche no man can be a chrysten man, euen prayer fastyng and almose dede. For as the scripture corrupt with gloses, is no more Goddes worde, euen so the dedes comaunded in the scripture (when the entent of them is peruerter) are no more godlye dedes. what sayde the scribes and pharyseys of hym (thynke ye) when herebuked suche maner of workes? No doute as they sayde (when he rebuked theyr false gloses) howe he destroyed the lawe and the prophetes, interpretyng the scripture after the lyterall sence, whiche kylleth, and after hys owne brayne, cleane contrarye to the comune sayth of the holy chyrche and myndes of great clerkes and autentyke expoficions of olde holye doctoures. Euen so here what other coulde they saye, then. Beholde the heretyke and dyd not we tell you before wherto he wolde come, and that he kepte some myschefe behynde and spued not out all hys venome at once, see to what al his godly newe doctryne that sounded so sweetly, is come? he preached all of loue, and wolde haue the people saued by fayth, so longe tyll now at the last, he preached cleane agaynst all dedes of mercy, as prayer, fastyng and almose dede, and destroyeth al good workes. Hys dyscyples faste no more then dogges.

An expolycyon of.

they despyce theyr dyuynē seruyce and come not to church, ye and yf the holyest of al saynt Fraunces order axe them almes, they byd hym labourē with his handes and gete hys lyuynge, and saye that he that labourēth not is not worthy to eate, and that God bade that no suche strange loboures shulde loyter and go a beggynge and be chargeable to the congregacyon and eate vp that other pore men gete with the swete of theyr bodies, ye and at the last ye shal see, yf we resyste him not be tymes, that he shal moue the people to insurreccyon, as Cayphas sayd, and the Romaines shall come and take our lande from vs. As ye se in the texte Luke 13. Howe (when they coude not dryue y^e people from hym with these perswasions) they accused hym to Pylate sayenge, we haue founde this felowe peruertynge the people and forbyd dyng to pay tribute to Cesar, and saynge that he is Chryste a kynge, wherfore thou canst not be Cessars frend, yf thou let hī escape. But after al these blasphemies, yet must the holy ghost rebuke y^e world of their ryghtwysnes ye of theyr falsc ryghtwysnes and false holynes, which are nether ryghtwysnes or holynes, but coloure of ypocresye.

Iohan. 16,

Christ here destroyeth not prayer, fastynge, and almose dede. But preacheth agaynste the false purpose and entent of suche workes and peruertynge the true vie, that is to saye, theyr sekynge of glorie, and that they esteemed themselves righteouse therby and better then other men,

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men, and so despyed and condempned theyr brethren, with our almose which is as moch to say as dedes of mercye or cōpassyon, we ought to seke our fathers glory onely, euen the welth of our brethren and to wyn them to the knowlledge of our father and kepyng of hys lawe. He that seketh the glorie of hys good workes, seketh the glorie that belongeth to God / and maketh hym selfe God. Is it not a blynd thyng of the world / that eyther they wyl do no good workes at all / or wyll be God for theyr good workes and haue the glorie them selues.

Concernyng blowyng of trompettes and ryngyng of belles or makynge a crye / to call men to fet almes (though the ryght way be, that we shuld knowe in euery paryshe all our pore and had a comen coffer for them / & that straungers shulde bryng a letter of recommedacion with them of theyr necessyte / and that we had a comen place to receyue them in to for the tyme / and though also we ought to flee all occasions of vayne glorie) yet whyle the worlde is out of order / it is not dampnable to do it. So that the very menyng, both that we blowe no trompettes and that the lefte hand knowe not what the ryght hand dothe, is that we do as secretly as we can / and in no wyse seke glorie / or to receyue it / yf it were profered. But to do our dedes in synglenesse of conscyence to God / bycause it is hys commaundemente / and euen of pure compassyon and loue to our brethren / and not that oure good dedes

H. 4.

thorough

Trompettes
To blowe
trompettes
what.

Lefte hand

An expositioun of

Vayne glo
ry. A good
remedye as
gayneth it.

through standyng in our owne consayte, shulde
cause vs to dyspyce them. If thou be tempted
to vayne glorye for thy good dedes, then loke
on thyne euell therto and put the one in the one
balaunce & the other in the other. And then yf
thou vnderstande the lawe of God in any thyng
at all / tell me whether weyeth heuier.

If that thou doest, do tempte the, then consy
der what thou doest not. If it moue the to set
vp thy combe when thou gyueste thy brother a
farthyng or an halfe penny / ponder in thyne
harte / howe farre thou arte of, from louyng
hym as well as thy selfe, and carynge for hym
as moche as for thy selfe. And be sure howe
moche thou lakest of that, so moche thou art in
syn, and that in dāpnable syn, yf god for Chrys
tes sake dyd not perdone the / because thyne
harte morneth therfore, and thou syghteste
in thy selfe to come to such perfeccyon. If a
peacocke dyd loke well on hys fete and marke
the euell sauoure shrykyng of hys voyce he
woldenot be so proude of the beuty of hys
taylor. Fynally that many dyspute, because god
hath promysed to rewarde our dedes in heuen,
that our dedes deserue heuen / and because he
promyseth to shewe mercye to be mercyfull,
that with our dedes we deserue mercye, and be
cause he promyseth forgyuenes of synnes to
them that forgyue, that our dedes deserue for
gyuenes of synne and so iustefye vs. I answer
fyrste there is ynoughe spoken therof in other
places, so that to them that haue red that, it is
superfluous

workes in
stefye not
from synne
neither des
serue the re
warde pro
myssed.

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superfluous to reherse the matter agayne.

Furthermore the argument is nought and holdeth by no rule. See ye not that the father and mother haue more ryght to the chylde and to al it can do, thā to an oxe or a cowe. It is theyr fleshe and bloude, nourished vp with theyr labour and cost. The lyfe of it and the mayntenance and countenance therof is theyr benefyte / so that it is not able to recompence that it oweth to father and mother by a thousand partes. And though it be not able to do hys duety nor for blyndnes to knowe hys duety / yet the father and mother promyse more gyftes styll without ceasynge, and that such as they thinke shuld most make it to see loue and to prouoke it to be wyllynge to do parte of his duety. And when it hath done amysse, though it haue no power to do satisfaccyon, nor lust or courage to com to the ryght way agayne, yet theyr loue and mercye abydeth styll so greate to it, that vpon a poyntment of mendinge, they not only forgeue that is paste and fulfyll theyr promyse not the later / but promyse greater gyftes then euer before, and to be better father and mother to it then euer they were. Nowe when it can not do the thousande parte of hys duety, howe coude it deserue suche promyses of the father and mother / as a labourer dothe his hyer / the reward therfore cometh of the loue, mercy and trueth of the father and mother as wel when the chylde kepeth the apoyntment, as when they fulfyll theyr promyse, when it hath broken the

H. 5.

apoyntment

An expolycyon of.

appoyntment/and not of the deseruinge of the chylde.

Euen so yf we were not thus drowned in blyndenesse, we shulde easely see / that we can not do the thousande parte of our dutye to God, no though there were no lyfe to come. If there were no lyfe to come it were not ryght that I shulde touche any creature of God. otherwyse then he hath apoynted. Though there were no lyfe to come, it had neuertheles ben ryght that Adam had abstayned from the forboden aple tree/and from all other to, if they had ben forboden. Ye & though there were no lyfe to come it were not the lesse ryght that I loued my brother and forgave hym to day, feynge I shal syn agaynst hym to morowe. Because a father can not gyue his chylde heuen/hath he no power to charge them to loue one another and to forgive and not aduenge one another? And hathe he not ryght to bete them. yf they smyte eche other, because he can not gyue them heuen? A boundeman that hathe a mayster more cruell then a reasonable man wolde be to a dogge/ if there were no heuen / myght thys bounde seruant accuse God of vnryghtwysnes / bycause he hathe not made hym a mayster? Nowe then when we can not do our dutye by a thousande partes, though there were no such promyses, & that the thinge comaunded is no lesse our duty though no such promyse were, it is easy to perceyue that the reward promysed cometh of the goodes, mercye and trathe of the promyser to
make

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make vs the gladder to do our duetye / and not of the deseruinge of the receyuer, when we haue done al that we cā, we ought to say in our harte that it was our duety and that we ought to do a thousande times more, and that God (if he had not promysed vs mercye of hys goodnesse in Chryst) he myght yet of ryght damme vs for y^t we haue lesse vndone.

And as touchynge forgyuenes of synne, though forgyuenes of synne be promysed vnto the / yet challenge it not by thy merytes / but by the merytes of Chrystes bloude. and heare what Paule saythe Phyllyppenses. 3. - Concernynge the ryghtwynnes of the lawe, I was faultlesse or such as no mā could rebuke. But y^t thynge that wereto vauntage, I thought damage for Chrystes sake. ye / I thinke all thyng to be damage or losse, for the excellent knowledges sake of Chryst Iesus my lorde, for whose sake I let all go to losse, and counte them as chaffe or refuse (that is to saye, as thynges whiche are purged out and refused when a thyng is tryed and made perfecte) that I myght wyne Chryst and myght be founde in hym / not hauynge my rightwynnes that cometh of the lawe. But that whiche cometh of sayth in Chryste Iesu / whiche rightwynnesse cometh of God thorough sayth / and is to knowe hym and the power of hys resurrection (howe he is lord ouer al syn. and the only thyng that sleyth and vanqueth syn) and to knowe also the felowshyp of his passyons that I myght be made lyke vnto his deathe.

So that

An expositioun of.

Crosse,

workes
what they
do.

So that when ryghtwysnesse and true meryte
be tryed, we muste be content that ours be the
chaffe and Chrystes the pure corne / oures the
skome and refuse, and Chrystes the pure golde
And we must fashyō our selues lyke vnto Christ
and take euery man his crosse and slee and mor-
telye the synne in the fleshe, or els we can not
be partakers of his passiō. The synne we do
before our conuersiō is forgyuen clerly tho-
rough fayth if we repent and submyt our selues
to a newe lyfe. And the synne we do agaynst
our wylls (I meane the wyll of the spyryte for
after our conuersiō we haue two wylls fygh-
tynge one agaynst the other) that synne is alle
forgyuen vs thorough fayth, yf we repent and
submytte our selues to amende. And our dyl-
gence in workyng kepeþ vs from synnyng
agayne and mynsheth the syn that remayneth
in the fleshe and maketh vs pure and lesse apt
and dysposed to synne, and it maketh vs merry
in aduersytes and stronge in temptacyons and
bolde to go in to God with a stronge and fer-
uent fayth in our prayers, and sure that we shal
be harde when we crye for helpe at nede / ey-
ther for our selues or our brethren, No we they
that be neglygent and synne / are brought in
temptacyō vnto the poynte of desperacyō
and fele the very paynes of hell, so that they
stande in doute whether God hathe caste them
away or no. And in aduersyte they be sorowful
and dyscouraged and thynke that God is aw-
grye and ponysheth them for theyr synnes.
When

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When a chylde taketh payne to do hys fathers pleasure and is sure that he shall haue thanks and rewarde of hys labour, he is mery and reioyseth in hys worke and payne that he suffereth / and so is the aduersyte of them that kepe them selues from synnyng. But a chylde when he is beten for hys faute, or when he thynketh his father is angrie and loue hym not, is anone desperat and dyscouraged, so is the aduersyte of them that are weake and syn ofte. A chylde that neuer dyspleaseth hys father, is bolde in hys fathers presence to speake for hym selfe or hys frende. But he that oft offendeth and is corrected or chydde, though the peace be made againe, yet the remembraunce of hys offences maketh hym fearefull and to mistrust & to thynke his father woulde not heare hym / so is the fayth of the weake that synne ofte. But as for them that professe not a newe lyuynge howe euer so much they dreame of fayth, they haue no fayth at all, for they haue no promyse, except they be conuerted to a newe lyfe. And therefore in aduersytes, temptacyon & deth, they vtterly dyspare of all mercy and perylhe.

Promyse.
he that professeth not a newe lyfe hath no promise of mercy in Chryste.

And when thou prayest / thou shalt not be lyke the ypocrites. For they loue to stande & pray in the synagoges & in comers of the stretes / that they myght be sene of men. Verely I saye

An expositioun of.
I say vnto you they haue theyr re-
warde. Thou therfore when thou
prayest/go in to thy chābre / & shut
thy doore & pray to thy father which
is in secrete. And thy father which
seeth i secrete / shal reward þy opely.

Prayers.

After almose foloweth prayer. For as it is
a Chrysten mannes parte, to helpe hys neygh-
boure and to beare with hym when he is ouer-
charged / and suffer with him, and to stande one
by another, as lōge as we lyue here on this erth.
Euen so because we be ener in suche perell and
combraunce / that we can not rydde our selues
out we must dayly and hourelly cry to God for
ayde and socoure / as wel for our neyghbours
as for our selues.

workes
must be sea-
soned with
gods word
if they shal
please god

To gyue almose / to pray / to faste / or to do
any thyng at all / whether betwene the and
God, or betwene the and thy neyghbour / canst
thou neuer do to please God therwith / except
thou haue the true knowledge of Gods worde
to season thy dedes withall. For God hathe
put a rule in the scripture without whiche thou
canst not moue an heere of thynie hede but that
it is dampnable in the syght of God. As it is of
the Iewes, though (as Paule beareth them re-
corde) they haue a feruent zeale to God, ye and
haue the scripture therto, yet because they haue
not the true vnderstandynge, all is dampnable

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that they do, ypocrytes with scrappes of almose gete an hundred folde. And with prayer they get prayse (as thou seyst here) and praye therto and robbe wydowes houses / as thou redeste Math. 23. And with fastynge they get fatte belyes / full dyshes / and euer more then ynough. And yet there is none almose / prayse or fastynge amonge them in the syght of God, with theyr prayers they exclude all true prayers, & make it impossyble that there shuld be any amonge them. For prayer is, eyther a longynge for the honoure of the name of God that all men shuld feare hym and kepe hys preceptes and beleue in hym. And contrary to that seke they theyr owne honoure / that men shuld feare them and kepe theyr ordinaunces and beleue in theyr swete blessinges / prayers / pardones / and what so euer they promyse. If they byd fast thou must do it or be dampned and be an heretyke and rebellyous to holy church. If they dyspence and gyue the clene remysyō for to eate fleshe on good fryday (though thou be neuer so lusty) thou must obey, or els thou art damned & an heretyke, because thou doest not beleue in holy church. Eyther prayer is to gyue god thanks for the benefytes receyued. Contrary to which, they wyll fyrst haue thanks of the worlde for theyr prayers, and robbe not onely wydowes houses. But also lord / prynce Emperour / and all the worlde / of house and landeye and of theyr wyttes to. And then they bynde God to thanke the / and to gyue the benefytes

Prayer.
what it is,

An expolycyon of.

fyde the thankes which they haue gotten in the worlde) not only heuen and an hyer place, but that he gyue heue to another man, saue through their merytes.

By ther prayer is a cōplaynyng and a shewing of thyne owne mylerye and necessitye, or of thy neyghbours before God / desyryng hym with all the power of thyne harte, to haue compassyon and to socoure. Contrary to this / they haue excluded with their prayers all necessitye and mylerye from amonge them. . They be lordes ouer all, and do what they wyll thorough the whole worlde. Kynge and Emperoure are their seruantes, they nede but saye the worde, and theyr wyll is fulfilled. And as for their neyghbours, they haue no compassyon vpon them, to bryng their complayntes before God. But with their prayers robbe thē of that lytle they haue, and so make them more mylerable.

Chamber.
To shutte
thy chaber
dore, what
it meaneth.

Of entyng into the chamber and shuttyng the dore to. I saye as aboue of that the lefte hande shulde not knowe what the ryght hande doeth, that the meanyng is, that we shulde auoyde all worldly prayse and profyte, and praye with a syngle eye and true entent accordyng to Goddes worde, and is not forboden therby, to praye openly. For we muste haue a place to come together to pray in generall, to thanke and to crye to God for the comtinue necessitye as well as to preache the worde of God in, where the prest ought to pray in the mother
songs

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tongue, that the name of God maye be halowed
and his worde faythfully taught and truly va-
derstande and sayth and godly lyuyng encrea-
sed, and for the kyng and rulers, that God wyll
gyue them his spirite, to loue y^e comune welth
and for peace, that God wyll defende vs from
all ennynges, for wederynge and frates that
God wyll kepe away pestylence and al plagues.
And the preste shulde be an ensample to the
people how they shuld pray. There be of such
thynges as the preste and other bable (& not
praye) many good collectes that shulde much
edifye the people if they were spoke in the mor-
ther tongue. And then why is the preste syng
psalmes, let enery man pray pryuatly and giue
God thanks for suche beneytes as his harte
knowed he hath receyued of God and comend
to God hye pryuate necessytes and the pryuate
necessytes of his neybourer whiche he knoweth
and is pryuy to. Nether is there in al suche any
seperdy of vayne glory. But and if God haue
gyuen any man the spyryte of prayenge, as all
men haue not lyke gyftes, that he pray oft and
when other do not, then to haue a secrete place
to pray in both for the auoyding of vayne glo-
rye and speche of people, and that thou mayst
be fre, to vse thy wordes as the lusteth & what
so ever gestures and behauiours do moue the
most to deuocyon is necessarye and good.

And fynally what so euer necessitye thou hast
though thou fele thy selfe a great synner, yet if
thyne harte be to amende, let not that dyscon-

1.1.

rage

Prayer.
Gods com-
mandemēt

and pro
myse shuld
moue vs to
praye.

An exhortacion.
rage the. But go boldly to thy father / saynge
thou haste his commandement / euer to praye /
and promyse that he wyl heare the / not for thy
goodnesse / but of his goodnesse and for his
truthes.

Whereouer when we praye / babyll
not muche as the hethen do . For
they thynke that they shalbe harde
for theyr muche babylnges sake.
Be not therfore lyke vnto them.
For your father knoweth of what
thinges ye haue nede / before ye aske
hym . Of this maner therfore pray
ye. Our father which art in heuen /
honoured be thy name / thy kyngedome
come. Thy wyl be fulfilled /
Gyue vs this day our dayly brede
euen in earthe / as it is in heuen.
And forgyue vs our trespasses / as
we forgyue our trespassers . And
leade vs not into temptacion. But
delyuer vs from euell . For thyne
is the kyngedome / the power and
the glorie for euer. So be it.

As

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As before he rebuked theyr false intent in prayenge, that they sought prayse and profyte of that worke whiche ought to be dyrecte to God alone, eyther to gyue hym thanks / that is to saye, to be a knowen and to confesse in the harte, that all we haue cometh of hym, or to call vpon hym for ayde and socoure in temptacyon and all necessitye. Euen so here he rebuked a false kynde of prayenge, wherein the tonge and lippes laboure and al the body is payned, but the harte talketh not with God nor feleth any sweetnes at all, nor hath any confydence in the promyses of God, but trusteth in the multytude of wordes and in the payne and tedyousnes of the lenght of the prayer / as a coniurar dothe in his cyreles. Characters and supersticiouse wordes of his coniuracyon. As ye se nowe to be among our fryers, moikes, chanons nunnes, and euen through out al the spyrytualty, whiche (as I haue proued aboue) haue with theyr false intent of prayenge, excluded al occalyons & the whole matter of true prayeng, and haue turned it into a bodely laboure, to vexe the tonge, lippes, eyes, and trowth with roryng, and to weary al the mebers, so that they say (and may truly sweare it) that there is no greater laboure in the world, then prayer, for no labour what soeuer it be, when the body is copelled and the harte vnblyng, can be other then greuous & paynful. But true prayer (if they complained & sought helpe eyther for the selues or for theyr neyghbours & trusted in the promyse of God) wold

False prayer
is payn
full.

true prayer
is pleasant

An exhortacion of

so comforte the soule & courage the harte, that the body (though it were halfe deade & more) wolde reuyue and be lusty agayne, and the labour wolde be shorte and easy (as for an ensample, if thou were so oppressed that thou were weary of thy lyfe, and wentest to the kynge for helpe, and haddest spede, the spirites wold so reioyle, that thy body wold receyue her strenght agayne & be as lusty as euer it was) Ieuen so the promyses of God worke ioy aboue al mesure, where they be beleued in the harte.

But our hyrelinges haue no Goddes worde saue truste in the multytude of wordes, length of babylinge and payne of body as bounde seruautes. Nether knowe they any other vertue to be in prayer, as ye may se by the ordynances of all foundacyons. Kynge Henry the fyfthe buylde Syon and the Charterhouse of shene on Shene, the other syde the water of suche a maner that lyppe labour may neuer cease, For when the fryers of Syon ryng out, the Nunnes begynne. And when the Nunnes ryng out of seruyce, the Monkes on the other syde begynne. And when they ryng out, the fryers begyn agayne, and vere them selues nyght and day. And take payne for Goddes sake, for whiche God must gyue them heuen. Ye and I haue knowe of some yere this, that for vere payne and tedyousnesse haue bydden the deuell take theyr founders. They call Lente the holynesste tyme of the yere. But wherin is that holynes, verely in the multytude of wordes and tedyous length of the seruyce.

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seruyce. For let them begynne at syxe. and if
wyl betwelus or they can ende. In which tyme
they be so weryed that by the tyme they haue
dyled. they haue lust to nothyng save to slepe.
And in the ende of all they thynke no farther.
then that God must rewarde theyr payne. And
yf thou axe howe they knowe it. They wyl an-
swere. he muste rewarde it or be vnryghtwyle.
No God loketh not on the payne of thy prayer
but on thy sayth in hys promyse and goodnes
nether yet on the multytude of thy wordes or
longe babyllinge. For he knoweth thy matter
better the thou thy selfe. And though the Iewes
and the hethen were so folysh through the theyr
vbelefe to bable many wordes. yet were they
neuer so madde. as to mumble and busse out
wordes that they vnderstande not. Thou wyl
saye. what matter maketh it. yf I speke wordes
whiche I vnderstande not. or yf I praye not at
all. seyng God knoweth my matter al ready.
I answer. he wyl haue the to open thyne harte
to hi. to enforme and edefy thyne owne selfe.
that thou myghtest knowe howe that all good-
nes is of hym. to put thy trust and confydence
in him. and to flee to hym in tyme of nede. and
to be thankful. and to loue hym and obeye his
commaundementes. and turne and be couerted
vnto thy lorde God. & not to runne wyld. as
the vngodly do. whiche knowe not the benefy-
tes of God. & therefore be vnthankful to obey
hys commaundementes.

And that thou mayst knowe howe and what

An expolycyon of.

to praye, he gyueth vs a shorte instructyon and ensample sayeng / after this maner praye.

The Pater
noster is ex
pounded.

Our father whiche art in heuen.

Fyrst must thou go to hym as a mercyfull father whiche of his owne goodnes and fatherly loue y^e he bereth to the, is redy to do more for the than thou canst desyre, though thou haue no merytes. But berause he is thy father, onely yf thou wylte turne and hensforthe submytte thy selfe to lerne to do his wyll.

To honour
gods name
what it is.

Honoured be thy name.

Honoured and prayesd be thy name or honoured and prayesd be thou, for to honour God and to honour the name of God is all one. And to honour the name of God is, to drede hym to loue hym and to kepe hys commaundementes. For when a chylde obeyeth his father, he honoureth and prayseth his father and when he is rebellious and dysobedient, he dyshonoureth his father. This is then the vnderstandynge and meanynge of it. O father / seyng thou art father ouer al / powre out thy spyryte vpon al fleshe / and make all men to feare and drede & loue the as their father, and in keepynge thy commaundementes so honour the and thy holy name.

Thy kyngdome come.

That is, seyng thou art kynge ouer al, make all to knowe the and make the kynges and rulers which are but thy substitutes, to comānde nothyng

The. vi. Cha. of Mat. To. lxxviii.

nothyng but accordyng to thy worde / and
to them make all subiectes obey.

**Thy wyl befulfylled in erthe, as it
is in heuen.**

This is al one with that goeth before. For
as muche then as thou art father and kyng ouer
all, and all wth thy chyldren and brethren as
monge our selues, make vs all as obedyent to
seke and to do thy wyl as the aungelles do in
heuen. Make that no mā seke his owne wyl but
all thine. But and yf thou withdrawe thyne
hand to tempte thy chyldren, that the rulers
commande ought contrarye to thy wyl, then
make the subiectes to stande fast by thy worde
and to offer them selues to suffer all extrenyete,
rather then to obey. Fynally when we pray to
the in our tēptacions and aduersites desyryng
the of what so ever thyng it be, & meane truly
yet yf thou that knowest al, seyst a better waye
to thy glorye and our profyte, then they wyl be
and not oures. As thy son Iesus gaue vs an en-
sample, whē he desyred (if it had ben possible)
that, that cuppe of better deeth myght haue de-
parted from hym sayenge, yet not as I wyl, but
as thou wylt.

Byue vs our dayly breade.

By breade is vnderstande al maner of susty-
naunce in the Ebrue speche / ye and here is vn-
derstande

An exhortacion of

derstande thereby all that pertayned vnto the
necessyte of this lyfe. If we haue bread there is
dearth of nothyng that can pynche / namely in
that lande. Gyue vs our dayly breade. Gyue vs
all that the necessyte of this lyfe dayly requy-
reth. Gyue it vs day by daye, as we nedest. We
desyre not to haue store for many yeres, to ex-
clude all necessyte of prayenge to the, and to
be as it were out of thy daunger, and to forget
the. But mynyster it day by daye, that we maye
daylye fele thy benefytes and neuer forget the.
Or if thou gyue vs aboundaunce aboue that we
desyre, then gyue vs an harte to vse it and to
bestowe it for that purpose thou gauest it and
to deale with our neighbours, & not to loue
it inordynatly, but to thynke that it is thine,
and that thou mayst take it awaye euery howe
and that we be content that thou so do at thy
pleasure, and so euer to haue it but for daylye
breaide.

**Forgyue vs our trespasses, as we
forgyue our trespassers.**

Because he knoweth that our nature is so
weake that we cannot but synne dayly, ther-
fore he teacheth vs daylye to repent and to re-
consyle our selues together / and dayly to axe
God forgyuenes. Seynge he commaundeth vs
to axe, we maye be holde so to do, and to be-
leue that he wyll forgyue vs. No man therfore
nedeth to despayre that can repent and axe for-
gyuenes, howe euer so depe he hath synned.

The. vi. Cha. of Math. Jo. lxxx.

And me thynketh, yf we looked a lytle nere vpon
this texte, we needed not to make the pope so
great a God for his pardons. For Christ (which
is a man to be beleued) sheweth vs here a more
sure way, yf and that a sensyble way which we
maye fele that we be pardoned and our synnes
forgyuen. we can haue none experyence of the
popes thynges whether they be so or no. He
can with al his pardons delyuer no man of any
purgatorye that God putteth vs vnto in this
worlde. He can not blesse or heale any man so
moche as of a pore ague or to the ache. whiche
deseases yet by hys owne confessyon God put-
teth on vs to purge vs from synne. But where
we cannot see/fele/or haue any experyence at
all, that it so is, there is he myghty. If I were
come whome out of a lande where neuer man
was before, and were sure neuer man shulde
come, I myght tel as many wonders as mayster
More doth of Vtopia, and no man coulde re-
buke me.

But here Christ maketh the sure of pardon,
for yf thou canst forgyue thy brother/god hath
bounde hym selfe to forgyue the, what if no ma
haue synned agaynst me? That were harde in
this lyfe, neuertheles yet yf that professyon be
in thyne harte, that thou knowest that it is thy
duty to forgyue thy brother for thy fathers
sake / and art obedyent to thy fathers ordy-
nauce / and woldest forgyue, yf any of thy
brethren had offended the and dyd axe the for-
giuenes, Then hast thou that same spirite which

An expositiō of.

which God desyreth to be in the. Marke what Chryst sayth aboue in the begynnyngs of the. 5 chapter, Blessed be the mercyfull / for they shal haue mercy / doeste thou pety thy brethren that syn, and doest thy best to amēde thē, that thy fathers name may be honored. Then hast thou yf wherby thou art sure of mercy as sone as thou desyrest it. And agayne. Blessed be the peace makers for they shalbe Goddes chyl dren. Lo, yf there be any varyaūce among thy brethren, that one haue offended the other, do thy beste to set them at one. and thou hast the same thyng that God desyreth of the / for which he hath bounde hym selfe to forgue the.

Leade vs not into temptacyon.

That is. Let vs not slyppe out of thy leafe. but holde vs faste, gyue vs not vp nor cease to gouerne vs, nor take thy spirite frō vs. For as an hounde can not but folowe his game when he seyth it before him yf he be lowse, so can we not but fall into synne when occasyon is gyuen vs, yf thou withdrawe thyne hande from vs. Leade vs not into temptacyon. Let no temptacyon fall vp on vs, greater then thyne helpe in vs. But be thou stronger in vs than the temptacyon thou sendeste or letteste come vppon vs. Leade vs not into tēptacyons. Father though we be neglygent. ye and vnthankful, and dyso bedyent to thy true prophetes / yet let not the dyuell lowse vpon vs to deceyue vs with hys false

The. v. Chap. of Math Jo. Ixx:

false prophetes and to harden vs in the waye,
in which we gladly walke, as thou dydest Pha-
rao with the false myracles of hys forserars, as
thyne Apostle Paule threateneth vs. 2. The. 2.
A lytle threde holdeth a stronge man where he
gladly is. A lytle pullyng draweth a man whe-
ther he gladly goeth. A lyght wynde dryueth a
greate shyppe with the streame. A lyght persua-
sion is ynoughe to make a lecherous man be-
leue that fornicacyon is no synne. And an an-
grye man that it is lawfull to aduenge him selfe,
and so forth by all the corrupt nature of man.
A lytle myracle is able to confirme and harden
a man in that openyon and saythe whiche hys
blynde reason beleueth all redye. A fewe false
myracles were ynoughe to persuaदे the coue-
tousnes of Pharao and hys gredynes to holde
the chyldren of Israel in bondage for theyr ser-
uyce, that thy true myracles shewed by Moyles
for theyr delyneraunce were not of the. But of
the same kynde and done by the same crafte/as
were the myracles of hys forserars, and so to
harden his harte.

Even so father yf thou gyue vs over for our
vnyndenesse / seyng the blynde nature of
man delyteth in euell / and is ready to beleue
lyes, a lytle thyng is ynoughe to make them
that loue not to walke in thy truthe (and there-
fore neuer able to vnderstandethy sonnes doc-
tryne. Iohan. 7) for to beleue the faynynges
of our most holy father, al is superfluous po-
petry and inuysible blessinges / and to harden
them

An exposition of.

them therein. As a stone caste vp in to the ayer, can nether go any hyer nether yet there abyde / when the power of the hurler cealeth to dryue it. Euen so father, seyng our corrupt nature can but go downe wards onely, and the deuell and the worlde dryueth therto the same waye, howe can we procede further in vertue or stāde therein, if thy power cease in vs. Leade vs not therefore o mercyfull father into tēptacyon nor cease at any tyme to gouerne vs. Nowe seyng the God of al mercy which knoweth thyne infirmite cōmanded the to pray in al temptacion and aduersite, and hath promysed to helpe, yf thou trust in hym, what excuse is it to say, when thou hast synned, I coulde not stāde of my selfe when his power was ready to helpe the, yf thou had axed it.

But delyuer vs from euell.

Fyrst (as aboue) let vs not fal into temptacyon. Seconderely, yf we be fallen, as who lyeth and falleth neuer? for neuer to falle were ynough to make a man as euell as Lucyfer, and to beleue that he stode by hys owne power. If therefore we be fallen euen to the botome, howe so euer deperit be, put in thyne arme after, for it is longe and stronge ynough, and plucke vs out agayne. Thyrdly, delyuer vs from euell, and plucke vs out of the fleshe and the world & the power of the deuell, & put vs in the kyngdome where we be past al ieoperdy and where we can not synne any more.

For the

The .vi. Cha. of Math. fo. lxxi.
For the kyngdome and the power
and the glorie is thyne for ever.
So be it.

Because that thou only art the kyng, and
al other but subitytutes. And because al power
is thyne, and all other mennes power but bor-
rowed of the, therfore ought all honoure and
obedyence to be thyne of ryght as chiefe lorde,
and none to be gyuen other men, but onely for
the offyce they holde of the. Nether ought any
creature to seke any more in thys worlde, then
to be a brother tyl, thou haue put hym in offyce
then (yf brotherlynes wyll not helpe / whiche
he ought fyrste to proue) let hym execute thy
power. Nether maye any man take auctorite of
hym selfe, tyll God haue chosen hym / that is
to mete. tyll he be chosen by the ordynace that
God hath set in the worlde to rule it. Fynally
as kyng / lorde / mayster / or what ruler it be,
hath absolute power in this worlde / and is the
very thyng whiche he is called. For then they
ceased to be brethren styl, nether could they syn
whatso ever they comaunded. But nowe theyr
auctoryte is but a lymeted power / which when
they trasgresse, they syn agsynst theyr brethren,
and ought to reconcile them selues to their bre-
thren and to axe forgiuenes, and they are bound
to forgyue.

Fynally let kynges / rulers / and officers re-
mber that God is the very kyng / and referre
the

An expositioun of.

the honour that is gyven to them for theyr offences sake / to hym / and vmbles them selues to hym and knowledge and confesse in theyr hartes, that they be but brethren and euen no better before God, then the worst of theyr subiectes. So be it.

For yf ye forgyue men theyr fautes your heuently father shall forgyue you also. But and yf ye do not forgyue men theyr fautes / no more shall your father forgyue your fautes.

A couenaunt where with god is bounde to forgyue vs, & we to forgyue eche other.

Gods couenaunt is a sure absolucyō to al y^t kepe it.

This is Goddes couenaunt with vs and a cōfirmacyon of the petycyon aboue reherfed in y^r Pater noster / forgyue vs our trespasses, as we forgyue our trespassers. If thou wylt enter into the couenaunt of thy lorde God / and forgyue thy brother, then what so euer thou hast cōmytted against God, if thou repent and axe hi^s forgyuenes, thou art sure that thou art so absolved by these wordes, that none in heuē nor erth can bynd the, No though our most holy father curse the as blake as coles, seuen fote vnder the erthe and seuen fote aboue, & cast al his lyghtenyng vpon the, to burne the to powder. Kepe the couenaunt of the lorde thy God therefore, & feare no bugges. But and if thou wylt not come with in the couenaunt of God, or yf when thou haste professed it and receyued the signe therof, thou cast the yoke of the lorde from of thy necke, be thou

The. vi. Cha. of Math. Fo. lxxii.

thou sure, thou art bounde by these wordes so
sayth none in heuen or in erthe can loose the.
Not though our erthy she god whysper al his ab
solacyons ouer the, & clawe the and stroke thy
hede with al his swete blessinges.

Furthermore though forguene of thy syn
nes be annexed to thy worke and forgeuynge
thy brother / yet doeth not (as I sayd) thy wor
ke iustefye the before God. But the saythe in
Chrystes bloude and in the promyses made vs
for his sake / dothe brynge ryghtwysnesse into
the harte. And the ryghtwylnes of the harte by
sayth, is felt and knowen by the worke. As Pe
ter in the fyrst of his seconde epyfile commaun
deth to do good workes / for to make our voc
acyō and election sure / that we myght fele our
sayth, and be certefyed that it is ryght. Eor ex
cept a man be proued and tryed / it can not be
knowen / nether to hym selfe or other men / that
he is ryghtwysse and in the true sayth. Take an
ensample lest thou be begyled wth sophystrys
Chryst sayeth Mat. 13. The kyngdome of heuē
is lyke leuen which a womā taketh and hydeth
in thre peckes of meale tyll all be leuened or
sour. Leuen is some tym taken in an euil sence
for the doctryne of the phariseys which corrup
ted the swetnes of the wordes of God with the
leuen of theyr gloses, and some tyme in a good
sens, for the kyngdome of heuen that is to say
the gospel and glad tydinges of Christ. For as
leuen altereth the nature of dowe and maketh
it throughe soure / even so the gospell turneth
a may

Leuen.

Fayth.

and a lyte / w^{ch} the hart and then the members
Fayth in Chryst fyrst certyfyeth the consciyence
of the foregynenes of synnes. and delyuereth vs
from feare of everlastyng dampnacyon / and
then bryngeth the loue of God and of hys lawe
into the harte. whiche loue is the ryghtwysnes
of the harte. Loue bryngeth good workes in
to the members / whiche workes are the out
warde ryghtwysnesse and the ryghtwysnesse of
the members. To hate the wyll of God is the
vnyghtwysnes of the harte and causeth euell
workes whiche are the vnyghtwysnesse of the
members. As when I hatyd my brother / my
tonge spake euell, my handes smote and so forth
To loue is the ryghtwysnesse of the harte / and
causeth good workes whiche are the ryghtwys
nes of the members. As yf I loue my brother
and he haue nede of me and be in pouerte, loue
wyl make me put myne hande in to my pурсe
or almorye and to gyue hym some what to re
fresh hym. &c. That the loue of God and of his
commandementes is the ryghtwysnesse of the
harte, doeth no man doute. saue he that is herte
lesse. And that loue spryngeth of faythe thou
mayst euidently see. I. Iohan. 2. he that loueth
hys brother dwelleth in the lyght. But he that
hateth his brother, is in darckenesse and walk
eth in darckenesse / and woteth not whether
he goeth / for darckenesse hath blynded hys
eyes / why is he that hateth, in darckenesse (ve
rily because he seyeth not the loue of God. For
y^f he

**Loue is
ryghtwys
nes.**

**Fayth bryn
geth loue.**

so kynde a fathers sake. If any man hate his
brother, thou arte sure that the same man is in
darkenes and hath not the lyght of true fayth
nor seyth what Chryste hath done. If a man so
loue that he can forgyn his brother, thou arte
sure that he is in the lyght of the true fayth and
seyth what mercy is shewed hym in Chryst.

This is then the somme of all together wor-
kes are the outwarde ryghtuousnes before the
worlde, and may be called the ryghtuousnes of
the mēbers and spryng of inwarde loue. Loue
is the ryghtuousnes of the hart, and spryngeth
of fayth. Fayth is the trust in Christes blood,
and is the gyfte of God. Ephe. 2. where vnto a
man is drawen of the goodnesse of God; and
drewēthorow true knowledge of the lawe and
of beholdinge his dedes in y^e lyght of the law
and with comparynge the lust and desyre of y^e
mēbers vnto the requeste of the lawe; and with
seyng hys owne dampnacyon in the glasse of
the lawe. For yf a man sawe his owne dampna-
cion in the law, he shuld ymmedyatly hate God
and al his workes and viterly dyspare, except
that God offered hym Chryste, and forgane all
that were passe, & made hym his son & toke the
dampnacyon of the lawe away, and promysyd
that if he wold submytte him selfe to lerne and
to do his best, that he shulde be accepte as well
as an aungell in heauen, and thereto yf he fell of
frayltye and not of malice and stoburnesse, it
shulde be forgiven vpon a mēdiment, and that

workes.

Loue.

Fayth.

K.1.

God

An exhortation of

God wolde euer take him for his son, and only chastyce hym at home whē he dyd a mysse, after the most fatherlyest maner and as easely as his diseases wold suffer, but neuer bring hi forth to be iudged after the rygorousnes of the lawes. And as thou couldest not se leuen though thou brakest vp a lose, except thou smelldest or tastedest the sournes, euen so couldest thou neuer se true fayth or loue, except thou sawest workes / and also sawest the entente & meanyng of the worker, lest ypocresy deceaue the.

that faythe
iustefieth
what it
meaneth.

Our dedes are the effecte of rightwysnes and therto an outwarde testimony and a certyfyenge of the inwarde rightwysnes, as sournesse is of leuen. And when I say faythe iustefieth, the vnderstandyng is, that faythe receaueth the iustefyenge. God promyseth to forgyue vs our synnes and to impute vs for full rightwysse. And God iustefieth vs actyuely, that is to saye forgyueth vs & rekeneth vs, for full rightwysse. And Chrystea bloude deserueth it, and sayth in the promyse receaueth it and certyfyeth the conscience therof. Faythe chalengeth it for Chrystes sake, which hath deserued al that is promysed and cleueth euer to the promyse & truthe of the promysor, and pretendeth not the goodnesse of her worke. But knowledgeth that our workes deserue it not, saue are crowned and rewarded wth the deseruynge of Chryst. Take an ensample of yonge chyl dren, when the father promyseth them a good thyng for the doynge of some tryfle, and when they come for theyr rewarde,

da lyeh

The. vi. Cha. of Math. fo. lxxiii.
dalye the with them saynge, what, that thou hast
done is not worth haue so much, shulde I geue
the so great a thyng for so lytle a tryfle? They
wyl answere, ye dyd promyse me it, ye sayde I
shulde haue it, why dyd ye promyse, and why
then dyd ye saye so? And let hym saye what he
wyl to dryue them of, they wyl euer say agayne
ye dyd promyse me, so ye dyd, ye sayd I shuld
haue it, so ye dyd, But hyrelinges wyl pretende
theyr worke and saye, I haue deserued it, I haue
done so muche, and so muche, and my labour
is worthe it.

Nowe at the first couenaunt makynge with
God and as ofte as we be reconfylde, after we
haue synned, the ryghtwysnesse cometh of God **Faythe**,
all together. But after the attonement is made
and we reconfylde, then we be partlye ryght
wysse in our selues and vnryghtwysse, ryghtwysse
as ferre as we loue, and vnryghtwysse as ferre
as the loue is vnperfecte. And sayth in the pro
myse of God that he dothe reken vs for full
ryghtwysse doth euer supply y^e vnryghtwysnes
& imperfectnes, as it is our hole ryghtwysnes
at the begynnyng.

Fynally our workes which God commaundeth **Workes are**
deth and vnto which he annexed hys promyses **sacramētes**
that he wyl rewarde them / are as it were very
sacramentes and vlyble and sensible signes, to
kens, yernest, oblygacyons, wytnesses, testimo
nyes, and a sure certefyenge of our soules, that
God hath & wyl do accordynge to his promyse
to strengthe our weake faythe and to kepe the
pro.

An expositioun.

promyse in mynde. But they iustefye vs not, no more the the visible workes of the sacramentes do. As for an ensample, the worke of baptyme that outwarde wasshynge whiche is the vyfible sacrament or sygne. iustefyeth vs not. But God only iustefyeth vs actyuely as cause effycient or workeman. God promyseth to iustefye who so euer is baptyled to beleue in Christ, & to kepe the lawe of God that is to say, to forgyue them theyr fore synnes and to impute ryghtwysnesse vnto them, to take them for hys sonnes and to loue them as well as though they were ful ryght wyse. Chryste hath deserued vs that promyse and ryghtwysnesse. And saythe dothe receaue it. and God dothe gyue it, and impute it to Faythe. sayth & not the wasshynge. And the wasshynge dothe testefye it / and certyfye vs of it, as the Popes letters do certyfye the beleuers of the Popes perdones. Nowe the letters helpe not or hyndre, but that the perdone were as good without them / as with them, saue onelye to stablyshe weake soules that could not beleue excepte they rede the letters / looked on the seale and sawe the prynte of saynt Peters keyes.

O mercyfull God and a moste louynge father, howe careth he for vs, fyrst aboue all and besyde all hys other benyfites, to geue vs hys owne son Iesus, and with hym to geue vs hym selfe and all, and not content therewith, but to geue vs so many sacramentes or visible sygnes to prouoke vs and to helpe our weake faythe and to kepe hys mercye in mynde, as baptyme, the

The. vi. Cha. of Mat. To. lxxv.

the sacrament of his body and bloude, and as many other sacramentes as they wyll haue / yf they put sygnyfycacions to the (for we destroy none, but they destroy whiche haue put out the sygnificaciōs or fayned some without) as wedlocke to sygnefy that Christ is the hūsbāde and we his wyfe and partakers wth him, as the wyfe wth her hūsbāde of al his ryches, &c. and beyonde all those vyfible sacramentes to geue vs yet more sensyble and surer sacramentes and suraunce of his goodnes, euen in our owne selues as yf we loue and gyue almes to our neyghboure, yf we haue cōpassyon and pray for hym yf we be mercyful and forgeue him, yf we deny our selues, and fafte, and withdrawe all plesures from the fleshe for loue of the lyfe to come and to kepe the commaundementes of God. For when suche thynges beinge before impossible / and nowe are ealye and naturall / we fele, and are sure that we be altered and of a newe nature / and a newe creature shapen in rightwysnes after the ymage of Christ and God our father / seyng he hys lawes of rightwysnesse are wrytten in our hartes.

When ye fast, be not sad as the hypocrites are. For they fasten on them a newe countenaunce, that it myght appere vnto men, howe they faste. Merely I say vnto you, they haue

K. 3.

theyr

An expostyon of.

they: rewarde. Thou therfore whe
thou fastest, annoynte thyne heed &
walshethy face, that it appere not
vnto men howe thou fasteste. But
vnto thy father whiche is in secrete
And thy fater whiche seythe in se-
crete, shall rewarde the openly.

As aboue of almosse and prayer, euen so here
Chryste rebuketh the false entente and ypocry-
sye of fastyng. That they sought prayse of that
worke that was ordeyned for to tame the flesh
and vsed suche falsions / that all the worlde
myght knowe that they fasted / to prayse them
and to saye O what holye men are these / howe
pale and petyfull they loke euen lyke deathe /
hangyngedowne theyr hedes and beholdyng
the erthe, as men clenched out of the worlde? If
these come not to heauen / what shall become
of vs poore wretches of the worlde? If these
be not greates in the fauoure of God, and theyr
prayers harde what soo euer they axe / in what
case are we laye people? Happy is he that may
be a brother amonge them and partaker of
theyr prayers and fastynges and other holye
lyuynge, In an vnhappy. In an unhappy (I wolde
saye) houre was he borne that buylded the them
a sell or a cloysture / or geueth them a porcyon
of hys lande to comforte them good men, in
this paynfull lyuynge / and strayte penaunce
whiche

The. vi. Cha. of Math. Fo. lxxvi.

which they haue taken vpon them. Blessed were he that myght kysse the edge of the cote of one of the. Oh, he that myght haue hys body trapped in one of theyr olde cotes at the houre of dethe, it were as good to hym as his Chrysten dome. &c. It apereth also by y^e they axed Chryste why hys dyscyples fasted not as well as the pharyses, y^e they oft fasted whē the comen people fasted not & al sere holy. As oures fast aduent. and begyn before lent at Septuagesima/ when. *Laus tibi domine* cometh in.

And concernynge the annoyntyng of thy heed. &c. is ment, as afore of turnyng the other cheke and of that the lefte hande shulde not knowe what the ryght dyd, that is y^e they shuld auoyde al vayne glory, and fast to god, and for the entent that God ordeyned it for, and that with a mery hart and cherful countenance thereby to fele the working of God, and to be sure of his fauoure. Such is the meaninge, and not to bynde the that wyl fast to annoynt theyr heed & washe theyr faces. And the maner or phrased spekyng cometh of an vsage, that was among the Iewes, to annoynt the selues with spete and odoryferouse annoyntmentes when they were dysposed to be mery and to make good chere, as y^e se howe Mary of Bethany poured a boxe of precyouse oyntmente vpon Chrystes heed at souper.

As concernynge fastyng. it were good that kynges and rulers dyd sette an order of sobernes

To annoynt
the heed
what it meaneth.

Fastyng.

An expositioun of.

nesse amonge theyr subiects / to auoide derthe
innumerable diseases and the great hepe of vy
ces that sprynge of intemperancy / and that they
forbade not onely ryote and excesse . But also
all maner wanton, delycyous and custumable
eatynge and drynkyng of such thynges as cor
rupte the people and make the men more effe
minate then the woman, so that there remays
neth no more tokens of a man in the saue theyr
berdes . Our fassions of eatynge make vs slouth
full and vnlysty to laboure and study / vnitable
inconstant and lyght manered / full of wyttes,
after wytted (as we call it) incircumspecte in
consyderat. hedy, rashe, and hasty to begynne
vnaduyedly and without castynge of paretles
the ende not consydered what may folowe nor
the meanes well looked vpon / howe and by
what way the mater might be brought to passe
tryfelers / mockers / rude / vnauery / iestere with
out all maner of salte / and euen very apes, and
Marmesettes, and full of wanton and rebeld
dyshe communycacyon and lewde gestures . It
corrupteth the wyte with false iudgement, and
infecteth the body with luste, and maketh the
hole man so vnquyet in hī selfe, that the bodye
can not syt styll & rest in one place and cōtinue
in hys worke, nor the mynde perseuer and en
dure in our purpose .

Let them prouyde that ther be diligent fys
shynge in the se, and cōmande the se, coste and
townes whyther fyshe may easely come, to fast
fryday, saterday and wēday to, if nede be, and

on

The .vi. C

on the fryday
the countryes
of fythe, yet ha
day & saterd
countreys wher
from fleshe on
saterday. But
ner / or eate sol
so moderate
beare it / a pr
sycke, and febl
porall thyng
only, and not

Then let
truly and teach
and so bryng
darelye the fay
nes of synne th
mose / prayer
lyfe of a Christ
is no Christen
the true vse of
thy neyghbour
goods and all
vse of prayer
& thyns owne
in hys promys
which is to tam
the soule may
pray thorowe

By these thre
doth contynue

bi. Cha. of Math. fo. lxxvii

ryday to eate no whyte meate. And let
ntries whiche haue none aboundance
e, yet haue whyte meate ynough, fast fry
aterday from fleshe only. And let those
s where scasty of bothe is, faste fry days
eshe only / and eate fleshe wensday and
y. But absteyne from super or from dy
eate soberly those dayes. And let them
erate theyr fastes that the people maye
/ a prouysyon made for the olde / the
nd fable. &c. whiche fasts shalbe a tem
thyng. for a temporall comen welthe
nd not a seruyce to God.

en let the prestes preache fyrst the lawe
nd teache the people to se theyr synnes /
orynge them to repentaunce. And secon
the saythe of Chryste and the forgyues
ynne thorowe saythe. And thyrdlye al
rayer and fastyng / which are the houle
a Christen man, and without which ther
risten mā a lyue. And let them preache
vse of theyr almosse, whiche is to helpe
ghboure with counsell, with bodye and
and al that is in thy power, and the true
rayer whiche is to bryng hys necessitye
s owne before God with a strong sayth
romyses, and the true vse of fastyng
s to tame the fleshe vnto the spirite, that
e may attēde to the worde of God and
orowe saythe.

ese thre we kepe the spirite of God, and
ntynue and also growe in ryghtwysnes

Almosse.

Prayer.

Fastyng.

Almosse.

Prayer and

K. f.

and

An expositioun of.

and waxe perfecter and perfecter in soule and body. And yf these sayle or that we vnderstande not the ryght entent, we lose the spirite agayne and the ryght wysnesse of faythe / and the true vnderstandyng of the scripture, and al our lernynge shalbe but darkenys. And then what a blyndenes is that, when the darknes of hell is called the lyght of heuen.

As it is of almes and prayer, so it is of fastyng, iudge of al thre, where any one of them is, there are they all thre, and where any one is awaye, there is none at all; we muste haue the professioun of al thre euer wrytten in our hartes. I must euer loue my neyghboure and bere dy to helpe, and when occasioun is offered, then do it. I ought to consyder and knowe that al cometh of God, and to knowledge that same to him in myne hart. And whatsoeuer we nede we ought to know, that we must receaue that of God, and therfore to cal euer to him with a strong fayth. Euen so I must euer fyght agaynst my fleshe, & therfore euer withdrawe from it al that moueth it to rebelle agaynst the spirite.

So nowe fastyng standeth not in eatyng and drynkynge only, and muche lesse in fleshe alone. But in abstinence of all that moueth the fleshe agaynst the spirite, as longe sleapyng, ydlenes, and fylthy communcacyon and al worldly talkyng, as of couetousnes and promocioun and suche lyke, and wanton company, softe clothes, and softe beddes, and so forth, which

The. vi. Ch.

are that ryght haue cut of and plucked ryshenot. And of almes or prayer. But I must be alwey I perceauet the spirite. And I must fleshe and hys com me in worde or came, and attorne plucke out that

If this fast be good / and not a tes / as Christ wo fore they were le haue ben no bett then the ontwar temporal rulers sake, ye & though that it nede not to auoyde derth, ye cause of them that whose sakes they tauerne and ale h son. For if the pe what nederulers. Iye shewe the pre prestes se any man apte for the perso do for the subden maunde as a tyrann cyon and to make

i. Cha. of Mat. fo. lxxviii.

ryght hande, and ryght eye that must be
plucked out, that the hole man pe
And as ye can put no generall rule
or prayer, no more can ye of fastyng
be all waye redye to cut of what so
ceau to strenght the fleshe against the
and I muste haue a dylygent eye to the
hys complexyon and yf ought scape
orde or dede, seke whence the occasyō
d attonce cut of that ryght hande and
at that eye.

fast be truly preached, then is fastyng
d not afore, for makynge of ypocry
rist wolde not let his disciples fast be
were lerned, lest they shulde thereby
no better then the pharesyes. And
ontwarde fastyng ordeyned by the
rulers helpeth much, for the weakes
though the lande were so plenteouse
le not to commaunde suche fast for to
erth, ye they ought to set luche vp, be
them that can not rule them selues, for
tes they ought to forbyde excesses of
and ale houles and ryotyng out of sea
f the people coulde rule them selues,
rulers. More ouer if any man pryuat
the preste hys infyrmytyes / and the
any maner of abstinence or chastysyng
ne person, that let him counsel him to
subdewinge of the fleshe, and not cō
a tyrant vnder payne of dampna
to make satysfaccyon. Thus wyle let
him

workes
make ypo
crytes, yf
the true en
tent be a
waye.

Rulers be
ordeyned
for them
that cā not
rule them
selues.

An exhortacion of.

hym say, brother or syster, ye be bounde vnder payne of deedlye synne to tame your fleshe by some maner of waye that ye synne not agaynste God, and I knowe no better then this, my counsell and my desyre therfore is, that ye vse this tyll ether ye haue no more nede, / or tyll God shewe you some better. &c. And let the elders consyder dyligently the course of theyr youthe and with wysdome / counsell and dyscrete gouernaunce / and helpe the yonger to auoide the perelles and ioperdyes whiche they haue lerned by theyr owne experyence to be in y^e dangerous iorney.

More ouer when the people be fallen from their profession and from the lawe, as it shalbe impossyble for the preacher, to kepe the greates multytude to gether, if the temporal swerde be slacke and neglygent in punyshynge open offenses (as they euer haue and wylbe, saue in those poyntes onely wherin lyeth the pythe of theyr owne profyte and aduantage / and the weyght of theyr honour and mauintenance of theyr dygnyties) and when God also (as hys promyse is) hathe brought vpon them the curses of the lawe, hungre, derth, batayle, pestilēce and al maner of plagues wth all myssfortune and euell lucke. Then let the true preachers be importune, and shewe the people the causes of theyr mysery and wretched aduersyte, and expounde the lawe to them and brynge them to knowledg of their synnes, and so bynde their consciences and drawe them to repentaunce and

The. vi. Ch.
and to the apoynted
lorde agayne. And
and kynges in the
people backe againe
of aduersyte, vntill
And the preste,
feste smote hand
thē, to be y^e lord
to the lordes cou
and to beleue in
dyatly withdrew
of all captyuyte
mercy full as euer

But we Christ
neuer called aga
lorde y^e lawe of
to the couenaunt
clocketh a pale
prone al his olde
newe, practises.
let the preste or b
the prophetes m
take an othe in G
lordes. And lett
othe of the peop
of the Ninuities

Some man
withdrew al pte
nythe the fleshe,
takyng, &c. 1
obedience and
dement and for t

i. Cha. of Math. Jo. lxxix.

the apoyntment and couenaunt of the
ayne. As many holy prophetes, prestes
in the olde testamente dyd call the
lacke and brought the agayne in tyme
yte, vnto the apoyntmēt of the lorde.
preste, prophete, or kynge in Goddes
te handes with the, and toke an oth of
y^e lordes people and to turne agayn
des couenaunte, for to kepe hys lawe
leue in his promyses. And God yme
thdrew his hande and rydde the out
tyuyte and daunger, and he came as
as euer before.

be Christen haue ben very seldome or
ed agayne to the couenaunte of the
lawe of god and fayth of Chryst. But
enauit of the pope often. As he now
pale of his chekyngs and wyll bothe
is olde polices, and like & ymagyn
likes. And if the people come agayn
ite or by shope after the ensample of
etes and hye prestes of the Israelytes
he in Goddes fiede of the kynge and
nd let the kyng & lordes receyving an
e people, and folow the ensample
niuites in fastyng and prayenge.
e man wyll saye, seynge fastyng is to
e al pleasures fro the body and to pu
Reshe, then God deliteth in our payn
& so I answer that God delyteth in true
e and in al that we do at his cōmaunt
d for the entent that he cōmaundeth
it for

An exposition of

Payne
howe God
delyteth in
our payne
takyng.

It for, If thou loue and pety thy neyghbour and helpe hym, thy almofe is acceptable. If thou do it of vayne glory to haue the prayse that belongeth to God, or for greater profyte onely, or to make fatisfaccyon for thy synnes past and to dyshonoure Chrystes bloude which hath made it all redye, then is thyne almofe abhomynable. If thy prayer be thanks in thyne harte or calyng to God for helpe, with trust in him accordyng to his promyse, then thy prayer pleaseth. If thou beleue in Chrystes bloud for the remysfyon of synnes, and hence forthe hatest syn, that thou punysheste thy body to see the lusses and to kepe them vnder that thou syn not agayne, then it pleaseth God exceedyngely. But and yf thou thynke that God delyteth in the worke or the worke it selfe, the true entente awaye, and in thy payne for the payne it selfe, thou arte as farre out of the way, as from heuen to the erth. If thou woldest kyl thy body or whē it is fayne ynoughe, payne him farder that thou were not able to serue God and thy neyghboure, accordyng to the roume and estate thou arte in, thy sacrefyce were elene with out sake and al to gether vnfaury in the tast of God, & thou maddest and out of thy wyt, but and yf thou trust in thy worke, then art thou abhomynable.

Fast, The
entent of
fastyng
what it is.

Nowe let vs loke on the popes fast. First the entent shulde be to tame thy lusses, not letchery only, but pryde cheslye, wrathe, malice, hate, enuy, and couetousnes and to kepe the lawe of God, and therefore standeth not in meate and drynke

The. vi. Cha. of Math. Fo. lxxx.

drynke only, but howe they kepe goodes lawe compare it to their dedes and thou shalt se. Secondly the fast of the olde lawe was, to put on mournynge clothes as heyre or sack, and neuer to eate nor drynke vntyll nyght, and al the while to pray and todo almose dedes & shewe mercy. And at even they eate fleshe & what god gaue soberly as lytle as wold susteyne the body &c. The Popes fast is comenly, only to eate no fleshe. I say not loke howe lene they be but consider what tanyng of the fleshe it is to eate ten or twenty maner of fishes dressed after the costelyest maner, and to sytte a cople of houres and to poure in of the beste wyne and ale that may be gotten. And at nyght to baket wth dewe (as they saye) of al maner of frutes and confectyons Marmeled, Succad, Grenegynger, Comfettes, Suger plate, with Malmesay, and Romey, burnt with Suger, Synamond, and Cloues wth Bastade, Muscadel, & Ypoeras, &c. Thinke yenot that such dewes, with drinkyng a pece of salt fysh or a pyckrell, dothe not tame the body excedyngly.

Furthermore that the true entent is away bothe of theyr fastyng and prayers / it is euident, fyrste by the multiplyng of them, for when the Iewes hade lost the vnderstandyng of theyr sacryfices and dyd beleue in the worke, then they were mad vpon them, that well was he that coude robbe hym selfe to offer mooste in so muche y^t the prophetes cryed out agaynst them, that theyr offerynges stanke in the nose of

Fast,
Howe the
Iewes,
faste.

Fast.
The popes
faste.

Fastyng.
The true
entent is a
waye from
the Popes
fastyng.

An exposition of

of God. And oures had so multiplyed theyr
fastynge that they coulde no longer bere them.
At the begynnyng they were tollerable for the
vauntage. *Quia leuis est labor cum luero.* But
when they had purchased ynough and ynough
agayne, they became intolerable. And ther
fore al our mōkes whose professyon was neuer
to eate fleshe, set vp the Pope and toke dispen
sacyons bothe for that faste and also for theyr
strayte rules, and made theyr strayte rules as
wyde as the hodes of theyr cowles. And as for
the ypocrysy of the fratrie where they eate but
fnyssible fleshe, or that is interprete to be no
fleshe is spoken of in other places. Another
prose is that they so longe a tyme haue gypen
pardons of the merytes of theyr fastynge, as
though they had done more then ynoughe for
them selues, and of that marchaundysle haue
gotten al they haue, & haue brought the knowe
ledge of Chrystes bloude clene into darckenes.
And last of al what shall I say of the open ydo
latrie of innumerable fastes, of S. Brādons fast,
S. Patryckes fast, of .iiii. holy frydayes of S.
Anthonies betwene S. Mary dayes, of our lady
fast, euery .vii. yere the same daye that her daye
falleth on in marche & then begyn. or one yere
with brede and water, and all for what purpos
ses, ye knowe well yno ghe and of suche lyke,
I trowe ten thousande in the wolde. And who
hathe rebuked them

Se that ye gather you not tres

sure

Monkes
made the
Pope a
God for
his dyspen
sacyons,

fastynge
The true
content is
made from
the 9th
fastynge

The. vi. Cha. of Math. Fo. lxxx.
sure vpon the erthe; where rust and
moth es corrupt, and where theues
bzeke vp and steale. But gather ye
you treasure in heuē, where neither
rust nor moth es corrupt, and where
theues neither bzeke vp nor steale.
For where your treasure is, there
wylbe your hartes also.

Note the goodly order of Chrystes preach-
yng. Fyrste he restored the true vnderstan-
dyng of the lawe; then the true entente of the
workes. And here consequēly he rebuked the
mortal fo and sworne enemy both of true doc-
tryne and true lyuynge, whiche is couetousnesse.
the rote of al euil sayth Paul. 1. Tim. 6. Couet-
ousnes is ymage seruyce. Collo. 3. Ye make
men to erre from the saythe. 1. Tymothe. 6. Ye
hath no parte in the kyngdome of Chryst and
God Ephe. 5. Couetousnes hardened the hartes
of Pharao that the saythe of the myracles of
God coulde not synke in to it. Couetousnesse
dyd make Balam which knewe al the trueth of
God to hate it, and to gyue the most pestilent &
poyson counsell agaynste it that hartes coulde
ymagyne; euen for to destroy it, yf it had bene
possyble. Couetousnesse taught the false pro-
phetes in the olde testaments to interprete the
lawe of God falslye; and to peruerste the mea-
nyng and entente of al the sacrificies and cere-

monyes
Conuou-
nes what a
pestylence
it is.

L.I.

monyes

In exposityon of .iij.

monyas, and to sle the true preachers that rebuked them.

2. Pe. 2. And with theyr false persuasions they dyd leade all the kynges of Israel out of the ryght waye, and the most parte of the kynges of Iuda also. And Peter in the chapiter epistle of his seconde epysle prophesyeth that there shalbe false teachers amonge vs, that shoulde folowe the way of Balam (that is to saye for couetousnes persecute the truth) and thorowe couetousnesse with fayned wordes to make marchaunte of the people, and to bringe in damnable

Couetousnes can not erre.

lectes to. And here ye have an infallyble rule that where couetousnesse is, there is no truthe, no thoughte they call them selues the church & saye thereto that they cannot erre. Couetousnesse kepte Iudas styll in vnbete thoughte he sawe and dyd myracles also in the name of Chryste, and compelled hym to sell hym to the scribes and pharisees / for couetousnesse is a thyng mercyleffe. Couetousnes made the pharisees to lye on Chryste, to persecute hym and falsly to accuse him. And it made Pilate though he founde hym an innocent yet to sle hym. It caused Herode to persecute Chryste yet in hys cradel. Couetousnes makethe ypocrites to persecute the truth agaynst their owne consciences and to lye to prynces / that the true preachers moue sedicion and make their subiectes to ryle agaynst them, and the sayde couetousnesse maketh the prynces to beleue theyr wycked perswacyons and to lende theyr swerde to sheede ynnocent

The. vi. Cha. of Mat. fo. lxxxii.

innocent bloude.

Fynally couetousnes maketh manye whom
the truthe please at the begynnyng) to caste
it vpp e agayne and to be afterwarde the moste
cruel ennemyes thereof after the ensample of
Symon Magus. Actes. viii. Ye and after the en-
sample of Syr Thomas More. K. whiche knewe **More.**
the truthe & for couetousnes forsoke it agayne
and conspyred fyrst with the Cardynall to dys-
cease the kynge and to leade hym in darckenes
And afterwarde when the lyght was spronge
vp on them & had dryuen them clene out of the
scripture, and had deliuered it out of theyr ty-
ranny, and had expelled the darcke stynkyng
myst of theyr deuelysh gloses, and had wyped
awaye the cobwebbes whiche those poysoned
spyders had speade vpon the face of the clere
texte, so that the spiritualtye (as they call them
selues) were ashamed of their parte, as shame-
lesse as they be, yet for all that. Couetousnes
blynded the eyes of that glerynge fowe more
and more and hardened hys harte agaynste the
trouthe, with the confydence of hys paynted
poetry, babyllynge eloquence and iuggelynge
argumentes of suttile sophistry, grouded on his
inwrytten verytes, as true and as autentycke as
hys storye of Vtopia. Paule therefore byddeth
Tymothe to charge the ryche to beleeue in the
lyuynge God and not in theyr vncerten ryches,
for it is impossyble for a couetous ydolater or
ymage seruer that trusteth in the deed God of
hys ryches, to put hys trust in the lyuynge God.

An expositioun of.

One mysery is that they which here gather
end lye vppen can not tell for whom. Another
is, rust, canker, mothes, and a thousand mysfor-
tunes besyde theues, extorcyoners, oppressers
and myghtye tyrantes, to the whiche the ryche
be cū praye. And though they prosper to
the ende outwardlye / yet feare euer gnawethe
their hartes inwardly. And at the houre of deth
they knowe and fele that they haue gathered
naught / and then soroweth they and are lyke one
that dreameth of recheffe / and in the mornyng
when he fyndeth naughte / is heuie and sorrye
for the remembrance of the pleasaunt dreame.
And fynally when they be moſte lotheſte to dye
and hope to lyue longe then they peryshe for
ſaynlye / after the ensample of the ryche man
whiche intended to make hym larger barnes
and storehouses. Happy therefore is he that lay-
eth vp treasure in heuen and is ryche in faythe
and good workes, for the rewarde therto pro-
myſed ſhall God kepe ſure for hym. No mā can
take it awaye. Here is not forboden to haue ry-
ches. But to loue it, to truſt in it, and to be care-
ful for it. For God hath promyſed to care for
vs and to gyue vs ynoughe and to kepe that
which is gotten, yf we wyll care to kepe his com-
mandementes. What ſo euer offyce or degree
thou art in, in this worlde, do the dutye of thy
offyce dyligently and truſt in God and let him
care. If thou be an husband mā, care and ſowe
and husbāde thy groundes and let God alone
for the rest he wyll care to make it growe plenti-
fully

Luc. 12.

L. 3.

The. vi. Cha. of Mat. fo. lxxxiii.

teously and to sēde seasonable whether to haue
it in / and wyll prouyde the a good market
to sell .&c.

In lyke maner yf thou be a kyng, do the
offyce of a kyng, and receaue the duties of the
kyng. & let God care to kepe the in thy kyng-
dome. Hys fauoure shall do more for the men
a thousande myllyons of golde / and so of all
other. He that hath but a lytle and is sure that
God shall kepe bothe him and it, is mycher then
he which hath thousande, & hath no other hope
then that he and it must be kept with hys owne
care and polycye.

And fynally marke one poynt in Lu. 14.
none of them that refuseth not al that he possi-
sesh can be my dyscypyle, that is / he that casteth
not awaye the loue of all worldly thynges can
be no scoler of Christes to lerne hys doctryne.
Then he addeth that salt is good, but if the salt
be vnsauerye or hath the lost his vertue, what can
be seasoned therewith, verely nothyng. Nowe
by salt is vnderstande the doctryne, and the me-
nyng is, yf ye be couetous and loue worldlye
thynges, it wyll corrupte the salte of your doc-
trine, so that what so euer y ou ponde, the salt
it shall be more vnsauery then before.

Where your treasure is, there are your
hartes. If your treasure be in the worlde, so is
the loue of yore hartes. And yf ye loue the
worlde and the thynges of the worlde, the loue
of God is not in you, & the loue of God is the
loue of hys cōmandemētes, and he that loueth

L. 3.

not

Luke. 14.

Couetous-
nes maketh
the salte of
Gods
worde vn-
sauerye.

Couetous-
nes maketh

A false
prophete.

An exposition of
not Goddes cōmandementes shal neuer preache them trueleye, because he louethe them, not But shal corrup them with gloses that they may stande with that which his hart loueth, and vs tyl they haue a nother sence, the euer God gaue them. Ergo no couetouse person can be a true prophete, It is not for naughte that Christ so oft and so dyligently warneth his discyples to beware of couetousnes, as of that thinge which he myght haue euer corrupt the word of God and euill shulde.

The lyght of thy body is thyne eye, wherefore if thyne eye be syn- gle, al thy body shal be ful of lyght. But and if thyne eye be wycked, then shal thy whole body be darcke. If therfore the lyght that is in the be darkenelle, howe greate is that darkenes.

Note the conclusyon with a proper symlye tode. The eye is the lyght of the body, & by the lyght of the eye all other members see and are governed. As longe as the eye seyth, hande and fote do theyr dutyes. neyther is there any feare that a man shulde stumbe or fall into fyer or water. But yf the eye be blynde, all the body is blynde, and that so blynde that there is no remedye at all, set a candel before hym he seyth not, gyue hym a lanterne in his hāde, and yet he can

The. vi. Cha. of Mat. fo. lxxxviii.

cannot go freyght. Bryngs hym out into the
son and poynte hym vnto that which thou wol
deshaue him se. it bothe is not. Euen so, yf some
toollesse hane blynded the spyrytuall eye and
peruerced the ryght entent of the lawe of God
and of the workes cōmāded by God and of
the sacrefyce / ceremonies and sacramentes /
and of al other ordynāces of God (which en
tente is the spiritual eye) then is al the doctrine
darke and verrye blyndenes / yē and then howe
darke is the darckenesse / when that which is
pure blyndenes is beleued to be lyght / howe
darke is the doctrine of them that teache that
a man may compell God with the workes of fre
wyll to gyue them hys fauoure and grace / or
make God verryghtwyse. Howe darke is the
doctrine of the which (to y^e rebuke of Chrystes
bloude) teache that workes do iustifye before
God and make satisfaccyon for synnes / howe
blynde are they which thynke prayer to be the
paterynge of many wordes and wyll therefore
not only be prayled and payed of the worlde,
but also by the title therof challenge heuen and
not by the merytes of Chrystes bloude. Howe
darke is the doctrine of the whose sayth is only
and al together apoyntmentes which they them
selues haue saynd betwene the and God. vnto
which yet God neuer subscribed. In which alle
they asygne what worke and howe muche they
wyll do, and what rewarde, and howe great
God must gyue them, or chose whether he wyll
be verryghtwyse.

Conscien
ces causeth
Darkenes.

Darkenes.

Howe darke is the doctrine of them that say
 they saye that the worke of the sacramentes in it
 selfe (not referringe it to serue vp the saythe of
 the promyses cōtained to them) dothe iustifye
 and asserme that boe they payne for the payne
 it selfe (not referringe it eyther to the loue of
 the lawe of God or of their neyghbours) dothe
 please God? Howe darke, dēpnable and damne
 lyke is the doctrine of them which not onely
 thinke lucre to be the seruyce of God, but also
 are so ferre past at shame that they asserme they
 be the holy church and can not erre, and al that
 they decre, must be an artycle of our fayth, and
 that it is dēpnable once to doubt or serche the
 scripture whether theyr doctrine wyll therto
 agre or no, but say their decrees must be beleued
 as they sounde, howe contrary so euer the scrip
 ture be. and the scripture must be expounded &
 made agre to the. They neede not to regarde the
 scripture, but to do & say as theyr holy gost mo
 ueth them, and if the scripture be contrary, they
 make it a nole of maye and wrest it this way &
 that way till it agre.

Faythe in
 woorkes is
 darkenes.

Fayth of woorkes was the darkenes of the
 falle prophetes: out of the whiche the true
 could not drawe them. Fayth of woorkes was
 the blyndenesse of the pharysyes: out of the
 whiche nether Iohan Baptist nor Christ could
 brynge them. And though Iohan Baptist pyped
 to the with reasons of the scripture inuincible
 and Christ therto added myracles, yet the pha
 resyes wolde not daunce. For Iohan Baptist (as
 they

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they thought was to madd to lyue for strayte
a lyfe. and to refuse to be infected therby. And
as for Chryst and his dysciples, the pharysyes
were muche holier then selves, fasted oftener,
prayed thicke, & vttered muche mo wordes
in theyr prayer then they. Saythe of workes is
that beleife of the turkes and iewes which drye
with them euer awaye from Chryste. Saythe of
smokes is the ben that lyght of darkenesse in
which a great parte of ye Chryste haue walked
ouer sice Pelagius and Faustus, wel aboue. xii.
C. yeres, and runne mo & mo, and i which al our
eccliegye haue walked al & more to this four
ce fyue hundred yere, and in which the prestes
also haue walked a lōge season, y^e lorde bring
them out agayne.

Finally howe darke is the darkenes when
a pharyse and a verie Pelagian standeth vp,
and preache agaynste the pharysyes and the
Pelagians and is alotted of all the audyence?
And in conclusyon when the worlde euer sence
it beganne chaunce and dothe of naturall blynde
nes beleue in theyr owne workes, then yf the
scrypture be perverted to cōfyrme that errour
howe fore are their hartes hardened and howe
depe is that darkenes.

No man can serue two may
sters, for he shall ether hate the one
and loue the other, o: cleaue to the
one, and despyce the other, ye can

L. 5.

serue

Darkenes.

NONNATA

. 500 500

An expolition of .i. ad .3. Iacue God and Mammon.

Mammon
what it is.

Mammon is riches or aboundance of goodes,
and Chryste concludeth with a playne symylli-
tude, that as it is impossible to serue two con-
trary masters, & as it is impossible to be relays-
ned vnto two dyuerse lordes whiche are eny-
myes one to the other / soe is it impossible to
serue God and Mammon. Two masters of one
minde and one wyll might a man serue, for if one
wyll, one mynde and one accorde be in wemy
then are they all but one master. And two may-
sters where one is vnder the other and a subty-
tute, maye a man serue. For the seruyce of the
inferiour is the commaundement of the superiour
As to serue and obey father, mother, husband
master and lord is Goddes commaundement
But and yf the inferiour be of a contrarye wyll
to the superiour, and commaunde any contrary
thyng, then mayst thou not obey. For nowe they
be two contrary masters, so God & Mammon are
two contrary masters: yee two contrary Godes, &
of contrary commaundementes. ¶ **¶** God sayth, I thy lord God am but one, and
me shalt thou serue alone, yf is, thou shalt loue
me with all thy harte, or with thy whole harte,
with all thy soule and with al thy myght. Thou
shalt nether serue, obey or loue any thyng saue
me and that I byd the, and that as far & no far-
ther then I byd the. ¶ **¶** and Mammon sayth the same. For Mammon
wyl be a God also and serued and loued alone
God

Mammon
is a God.

The. vi. Cha. of Math. fo. lxxxvi.

¶ God sayth, if thou louesthy neighbour, that thou labour with thy handes to get thy lyuynge and some what about to helpe hym.

¶ Mammon sayth, he is called thy neighbour because he is nye the. No me who is so nye the as thy selfe. Ergo Proximus esto tibi, that is loue thy selfe, and make leude and vyle wretches to labour dylygentlye to gette the as muche as thou mayst, and so be scrappes about for them selues. Or wylt thou be perfecte? Then dysgyse thy selfe and put on a gray cote, a blacke or a pyed and gyue thy selfe to deuocyon & despyce the world and take a countron (I wold say co-templatiue lyfe) vp on the. Telye people howe hote purgatory is, and what paynes there must be suffered for smal fautes. And the geue mercy fully a thousande folde for one spirital, for tēporal, geue heuen, and take but house & lande and folyshe temporal thinges.

¶ God saythe, iudge trulye betwene thy brethren, and therefore take no gyftes. Mammon sayth, it is good maner and a poynte of curtesy to take that is offered. And he that geueth y^e looeth the better then such a charle that geueth the naught, ye & thou art more bounde to fauoure hys cause.

¶ God sayth, sel and geue almosse. ¶ Mammon sayth, lay vp to haue ynough to mayntene thyn estate and to defende the fro thyn enemyes and to serue the in thy age.

For as muche then as God and Mammon be two so contrary maysters, that who so ever wyl

serue

Mammon
make men
dylgyse
the selues.

The seruantes of.

An expositioun of

Mammon
are not of
Chrystes
churche.

The ser-
uaunt of
Mammon
is no true
preacher.

To be Ma-
mons ser-
uaunt what
it is.

Mammon
seruaunt
howe is he
known.

serue God must gyue vp Mammon, and all that
wyl serue Mammon must forsake God, it folo-
weth that they which are the sworne seruauntes
of Mammon, and haue his holy spirite, and are
his faythful churche, are not the true seruauntes
of God / nor haue his spirite of truthe in them
or can be his true churche. More ouer seynge
that God and Mammon be so contrarye that
Goddess worde is dethe in Mammons eare, and
his doctryne poyson in Mammons mouthe / it
foloweth that yf the ministers of Goddess word
do fauour Mammon, they wyl so falsly on theyr
speche & so sounde their wordes that they may
be plesant in the eares of Mammon.

Fynally al only to haue rychesse is not to
be the seruaunt of Mammon, but to loue it and
cleue to it in thyne harte. For yf thou haue
gooddes onely to maynteyne the offyce which
God hath put the in, and of the rest to helpe thy
neybours nede, so art thou lorde ouer thy Ma-
mon and not his seruaunt. Of them that be riches,
howe shalt thou knowe the mayster of Mammon
fro the seruaunt / verely fyrst by the gettyng, se-
condarely when his pore neybour complayneth
yf he be Mammons seruaunt, Mammon wyl take
vp his harte and make him without copassyon,
Thyrldy the crosse of Christe wyl trye them the
one from the other. For when persecucion ary-
seth for the worde, then wyl the true seruaunt of
Christ byd Mammon a delue. And the faythful
seruaunt of Mammon wyl vter his ypocresy, &
not only renounce the doctryne of Chryste, but
also

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also be a cruel and a sharpe persecuter therof
to put awaye all surmyse, and that hys fydelitee
whiche he hadde in hys mayster Mammon, maye
openly appere,

**Wherefore I saye vnto you, care not
for your lyues what ye shal eat, or
what ye shal drinke, nether for your
bodys what ye shal put on. It is not
the lyfe moze then mete, & the body
moze then the rayment:**

He that buyldeth a costely house even to
the tylynge, wyl not leue there & lose so great
cost for so smal a tryfle more. No more wyl he
that gaue the so precyous a soule and so beuty-
ful a body, let ether of them perishe agayne be-
fore the day, for so smal a thing as fode or ray-
ment. God neuer made mouth but he made mete
for it, nor body but he made reymēt also. How
be it Māmon blyndeth our eyes, so that we can
nether se nor iudge a ryght.

**Beholde the fowles of the ayer,
how they sow not, nether reape nor
gather into stozes howses, and yet
your heuenly father feedeth them,
And are not ye farre better then
they? Whiche of you with takynge
thought, is able to put one cubette**

**An expositiō of
vnto hys statute.**

Birdes and
bestesteche
vs to put a
way care.

He that careth for the lest of his creatures
wyll muche more care for the greattest, The
byrddes of the ayre and beastes preache all to
vs that we shulde leue caringe and put our trust
in our father. But Mammon hath made vs fo-
dul and so olene with out capacitye that no ex-
sample or argumente be it neuer so vehement/
can enter the wyttes of vs / to make vs see or
iudge a right. Fynallye what a madnes is it to
take soo greate thought for fode or raymente/
when the welthe, helthe, lyfe of thy bodye and
al to gether is out of the poure. If al the world
were thine thou couldest not make thy selfe
one ynche lenger nor that thy stomacke shall
dysgest the meate that thou putttest into it. No
thou art not sure that which thou putttest in to
thy mouth shal go thorow it or whether it shal
choke the. Thou canst not make whe thou lyest
or lyttest downe that thou shalt aryse agayn, or
when thou sleapest that thou shal awake agayn
or that thou shuldest lyue one houre lenger. So
that he which cared for the when thou couldest
not care, must care for the styl or else thou shal-
dest peryshe. And he wyll not care for the to
thy soules profyte, yf thou mystrust hi and care
for thy selfe.

**And for reymente why take ye
thought. Beholde the lyllys of the
felde, how they growe, they labour**

not

not whether thou haddest it or haddest it not. It
wolde be longe yer thou gattest one al wolde
be take out of thyne hande. I answere, as the
laboure was to get it, such shall be thy behauior
in it, as thou flatteredest to haue it, so shalt thou
in it. And as thou boughtest and solddest to get
it, so shalt thou sell in it to be fauoure and to
be let by in the worlde. If thy pryncypal entent
that thou sekeste a benefyce for, be lucre / then
take hede to the ensample of thy fore father Symon
magus. Let thy care therefore be to do thy
office that God putteth the in truly, & the bles-
synge that he coupleth therto y^e take with than-
kes, and nether care nor couet farther.

Actes. 8.

Take no thought therefore say-
enge, What shall we eate or what
shall we drynke, or what shall we
put on: al these thynges the hethen
seke. Ye & your heuenly father kno-
weth that ye nede al these thynges.
But seke fyrste the kyngedome of
God and the ryghtwysnesse therof
and all these thynges shall be myn-
ystrered vnto you.

Be not lyke the hethen which have no trust
in God nor hys wordes / nor belene any lyfe to
come / let them vexte them selues and eche be a
deuill to another for worldlye thynges: But
comforte

The. vi. Cha. of Mat. fo. lxxxix.

comforte thou thy selfe with the hope of a better lyfe in an other worlde, euer assured that thou shalt haue here suffycient, onely yf thou kepe couenaunt with the lordes thy God, and seke his kyngedome and the ryghtwysenesse therof aboue all thynges. The kyngedome of God, is the gospell & doctrine of Christ. And the ryghtwysnes therof, is to beleue Christes bloude for the remyssion of synnes. Out of whiche ryghtwysenesse springeth loue to God and thy neybour for his sake, whiche is also ryghtwysnesse as I haue sayd afore, so farre as it is perfycte, and that whiche lacketh is supplied by fayth in Goddes worde, in that he hath promised to accepte that, tyll more come. Then foloweth the outwarde ryghtwysnesse of workes by the which and diligent recording of Goddes worde together, we growe and wake perfecte & kepe our selues from goynge baeke and losynge the spite agayne.

And these haue our spiritualty with theyr corrupte doctrine myngled to gether that is to say, the ryghtwysnes of the kyngedome of God, which is fayth in Christes bloude, & the outwarde ryghtwysnes of the membres that we ascribete to y^e one that perteyneth to the other.

Seke the kyngedome of heuen therefore and the ryghtwysnesse of the same, & be sure thou shalt euer haue sufficient, and these thynges shall be mynystred vnto the, that is to say, shall come of their owne accorde by the promise of God, y^e Christ promyseth the an hunderfolde

Couenaunt
kepe coue-
naunt with
God and
he shall
kepe pro-
myse with
the.

Kyngdom
of heuen
what.

Ryghtwys-
nes of the
kyngdoms
of heuen
what it is.


An expositioun of

euery man in this lyfe, of all that thou leuest for his sake. If that were true wolde some say / who wolde nat rather serue him thā Mammon? yet it is true. For first if thou be seruaunt of Mammon, thou must kepe thy God, & thy God nat the. And euery man that is stronger then thou wyll take thy God from the. Moreouer God wyll take ether the from thy Mammon, or thy Mammon from the, yer thou woldest, to aduēge him selfe of thy blynde vnkynndnes, that when he hath made the and geuen the all, thou forsakest him and seruest his mortall enemye. But yf thou folowe Christ, all the worlde (and let them take all the deuilles in hel to them) shal nat be able to disapoynte the of a sufficient lyuynge. And though they persecute the frome house to house a thousande tymes, yet shal god prouide the of another with all thynges sufficient to lyue by. Nowe compare the surety of his with the incertayntie of the other, and then the blessed ende of this (that heuen is promysed the also) with the myserable departynge from the other so sore agaynst thy wyll, then the desperacion that thy hurte feleth yf thou art alredy in hel. And thē may nat this be well called a thousande foldemore then y^e other?

Care nat then for the day folowynge, but let the day folowynge care for it selfe. For the day that is p^resent, hath ener ynough of his

owne

The. vi. Cha. of Math. fo. xc. owne trouble.

If thou loke well on the couenaunt that is
betwene the & thy lorde God, on the one syde
and the temptacions of the worlde, the fleshe
and Satan on the other / thou shalte sone per-
ceyue that the day present hath euer ynough to
be cared for / and for which thou must crye in-
stantlye to God for helpe also / though thou
do thy best. Now then seyng the day present
is ouer charged with her owne care / what mad-
nesse is it to lade vpon her also the care of the
day folowynge, ye the care of a yere, ye of .xx.
yere, or as though thou neuer entendest to dye
& to torment and vex the soule thorow my-
strust and vnbelefe, & to make thy lyfe sowre
and bytter and as vnquyete as the lyfe of the
deuelles in hell, 

Therefore care day by day / and houre by
houre earnestlye to kepe the couenaunt of the
lorde thy God an to recorde therein day and
nyght and to do thy parte vnto the vttermost
of thy power. And as for Goddes parte let
hym care for it hym selfe, and beleue thou his
wordes stedfastly & be sure that heuen & erthe
shal sone peryshe the one rote byde behinde
of that he hath promysed. And for thyne owne
parte also, care nat of that maner / as though
thou shuldest do all alone. Naye. God hath
fyrst promysed to helpe the. Secundarely to
accepte thyne harte, & that lytle that thou art
M.ii, able

37.07 An exposition of

able to do, be it neuer so imperfecte. Thyrdly though wynde, wether and the streame cary the cleane cōtrary to thy purpose, yet becaule thou bydest styll in thy professyon / redy to turne the ryght course as lone as the tempeste is a lytle ouer blowen, God promyse to forgeue that, and nat the lesse to fulfill his promyses of one lōte.

Temptc.
Why God
letteth his
chyl dren
betēpted
with aduer
sity.

Dothe Christe so defende his, that they neuer come in daunger of trouble? yes they come in to suche straytes ofte that no wytte nor reason can se any way out / Iauē sayth only is sure that God hath and wyll make a way thorowe. But that tēptacion is but for an houre to teche them / and to make them fele the goodnes of theyr father / and the passyons of theyr brethkren and of theyr maister Christ also. It is but as a lōpyngge mother / to make her chylde to perceauē and fele her kyndenes (to lōue her agayne an be thankfull) letteth it hunger in a mornyng. And whan it calleth for his breakfast maketh as she herde nat, tyll for payne & impacience it begynneth to crye a good. And then she styll eth it & geueth it all that it asketh and more to / to please it. And whan it is peased and begynneth to eate, and reioysseth and is glade and fayne / she asketh, who gaue the that, thy mother? and yt sayth ye. Than sayth she. Am nat I a good mother that gyue the all thynges? and it answereth / ye. And she asketh, wylt thou lōue thy mother. &c. And yt sayth ye, and so cometh it to the knowledge of his mothers

The. vi. Cha. of Mat. Fol. cci.

mothers kyndenesse, and is thankfull; Such
is the temptation of Christes electe, and other
wyse nat.

Here is nat forbidden all maner of care, but
that worldly and dewellhe care that springeth
of an inordinat loue to worldly thynges, and
of mistrust in god. As for an ensample, I conet
inordinatly more then sufficient, or but euen
that I haue nede of. And it (because I mistrust
God & haue no hope in hym, & therefore pray
nat to hym) cometh nat. Then I mourne / so
row and pyne away / and am whole vnquyet
in myne harte. Or whether I haue muche or
but sufficient, and louest inordinatly, then I
care for the keepynge. And because I mistrust
god & haue no hope in hym, that he wyl helpe
me therfore when I haue locked dores, cham
bres and cofers. I am neuer the nere at rest, but
carefyl & cast a thousande pavelles, of which
the moost parte were nat in my myght to ad
uoyde though I neuer slepe. And where this
care is, there can the worde of God haue no
restynge place, but is choked vp as sone as it
is sowne.

There is a nother care that springeth out of
the loue of God for euery lone hath here care
and is a care to kepe Goddes cōmandemētes
This care must euery man haue. For a man lys
neth nat by brede only / but muche more by
euery worde that procedeth out of the mouth
of God. The keepynge of Goddes commaun
demēt is the lyfe of a man, as wel in th^e world

What care
is forbo
den.

Care, what
care euery
man ought
to haue.

Goddes cō
maunde

ment is
mannes
lyfe.

Exod. 20.

Why God
suffereth
tyrantes to
prosper.

An expolycion of
as in the worlde to cbe. As childe obey father
and mother, that thou mayst longe lyue on the
erthe. And by father an mother is vnderstande
all rulers, whiche yf thou obey, thy blessinge
shalbe longe lyfe, and contrarye if thou diso-
beye, short lyfe, and shalt ether peryshe by the
swerde or by some other plage, and that short
lye. And euen so shall the ruler, yf he rule nat
as God hath comanded. Opresse thou a we-
dowe and fatherles children (sayth God) and
they shal cry to me, and I wyl here their voyce
and then wyl my wrathe waxe whote / so that
I wyl smyte you with swerde, and your wyues
shalbe wydowes and your children fatherles.

Some wyl say, I se none more prosper or
longer continue then those that be most cruell
tyrantes. what then i yet say I that God aby-
deth euer true. For where he setteth vp a ty-
raunt and contynueth hym in prosperite, it is
to be a scourge to weked subiectes that haue
forsaken the couenaunt of the lorde their god.
And vnto them his good promyses pertayna-
nt, saue his curses onely. But yf the subiectes
wolde turne and repent and folowe the wayes
of God, he wolde shortly deliuer them.
Howe be it yet where the superior corrupteth
the inferior whiche else is dysposed
ynough to goodnesse, God wyl
nat let them longe
continue.

FINIS.

Can expositi- fol. xcii.

on of the. vii.

Chapter.



Iudge nat, that ye be
nat iudged. for as ye
iudge, so shall ye be
iudged. And w^t what
measure ye meate w^t
the same shall it be mesured to you
agayne. Why lokest thou on the
mote that is in thy brothers eye,
and markest nat the beame that is
in thyne owne eye? O: howe canst
thou say to thy brother. Let me
plucke out the mote out of thyne
eye, and beholde, there is a beame
i thyne owne eye? Thou ypocrite,
plucke fyrst the beame out of thine
owne eye, and then thou shalt se
clerlye to plucke the mote out of
thy brothers eye.

M. 4.

This

An expositioun of.

Iudgyng.

What iudgyng is rebuked.

This is nat meant of the temporall iudgements, for Christe forbade nat that, but ostendyd stablyshe it, as do Peter & Paule in theyr Epistles also. Nor here is nat forboden to iudge those dedes which are manifest agaynst the law of God, for those ought euery Christen man to persecute, yet must they do it after the ordre that Christ hath set. But when he saythe. Ypocrite, cast out first the beme that is in thyne owne eye, it is easie to vnderstande of what maner of iudgyng he meanethe. ¶ The ypocrites wyll haue fastynges, prayenges, kneelinge, crouchyng. duckyng and a thousande ceremonies of their owne innuencion. And who so euer do nat as they do, they counte hym a dampned soule by & by. To Christ they say. Why fast nat thy disciples, as the Phareseyes do? why plucke they the eares of corne and rubbe them in theyr handes (though they dyd it compelled with pure hunger) and do that is nat lawfull on the Saboth day? why breake ye the tradicions of our elders? and washe nat when ye syt downe to mete? ye and why doest thou thy selfe heale the people vpon the holy day? why dydest thou nat only heale him that was bedred .xxxviii. yeres, but also bade sth bere his heed away vpon the saboth day? Be there nat working dayes ynowe to do good dedes to the prayle of God, and proffyte of thy neybour, but that thou must breake thy Saboth day? He can nat be but a dāpned person that breketh the holy daye, and despyseth the ordinance

The. vii. Cha. of Mat. Fol. xciii.

dinaunce of the holy church.

He eateth butter a frydayes without a dispē-
sacion of our holy father the pope. ye & kake
breade made with mylke and egges to / and
whyte mete in lent, he taketh no holy water
whan he cometh to the church, he hereth no
masse frome sonday to sonday. And eyther he
hath no bedes at al, or else thou shalt nat here
a stone clynke in the hande of hym, nor yet his
lyppes wagge al the masse and matens whyle.
8cc. O ypocrite, cast out first the beme that is in
thyne owne eye, and then thou shalt see better.
Thou vnderstandest all Goddes lawes falsly,
and therefore thou kepest none of them truly,
his lawes require mercy & nat sacrific. More-
ouer thou hast a false entent in all the workes
that thou doest, and therefore are they al damp-
nable in the syght of god, ypocrite cast out the
beame that is in thyne owne eye, lerne to vnder-
stande the lawe of God truly, & to do thy
workes a ryght, & for the entent that God ord-
eyned them. And then thou shalt see whether
thy brother haue a mote in his eye or nat, and
yf he haue howe to plucke it out, and else nat.
¶ For he that knoweth the entent of the lawe
and of workes though he obserue a thousande
ceremonyes for his owne excercise, he shall ne-
uer cōdempne his brother or breake vnite with
hym in those thynges which Christ neuer com-
maunded, but lesse indifferent. Or yf he see a
mote in his brothers eye, that he obserueth nat
with his brothren same certain ordinaunce made

The bea-
me,

Ceremoni-
es, he that
breaketh
vnite for
zele of ce-
remonyes
vnderstan-
deth nat
Goddes
lawe.

M. v.

for a

An expolycyon of.

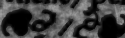
**Ceremo-
nies.**

for a good purpose because he knoweth nat
the entent, he wyl plucke it out fayre & softe-
ly and enstruete hym louyngely, & make hym
wel cōtent, which thyng yf our spiritual wold
do, men wolde nat so abhorre to obey theyr
tyrannye. But they be ypocrites & do and cō-
maunde all theyr workes for a false purpose,
and therefore iudge, see and shede theyr bres-
threns bloude mercylesslye. God is the father
of all mercy, and therefore gaue nat ypocrites
suche absolute power to compelle theyr bres-
thren to obey what they lyst or to slay thē with-
out pytye, shewyng ether no cause of theyr cō-
maundementes at al, but so wyl we haue it, or
else assignyng an entent dampnable and con-
trary to all scripture. Paule. Ro. xiii. sayth to
thē that obserued ceremonies, that they shulde
nat iudge them that dyd nat, for he that obser-
ueth and knoweth nat the entent iudgeth at
once, and to them that obserued nat that they
shulde nat despise them that obserued, he that
obserueth nat, ought nat to dyspyse y^e meknes
or ignorance of his brother, tyll he perceaue
that he is obstinate and wyll nat lerne. More
Measure. ouer suche measure as thou geuest, thou shalt
receaue agayne, that is, yf thou iudge thy ney-
bour. God shall iudge the, for yf thou iudge
thy neybour in suche thynges / thou
knowest nat the lawe of god,
nor the entent of workes /
and arte therefore cō-
demned of god.

Gyuc

The. vii. Cha. of Math. fo. xciiii

Give nat that holy thyng vnto
dogges, nether cast your perles be
fore the swyne, lest they treade the
vnder their fete, & the other turne
agayne and to teare you.

The dogges are those obstinate and indur
ate, which for the blynde zeale of their leuen,
wherewith they haue sowed both the doctrine
& also y^e workes, maliciously resyst the truth
and persecute the mynystres therof, and are
those wolues amonge whiche Christe sendeth
hys shepe, warnyng them, nat only to be syna
gle and pure in theyr doctrine, but also wyse
& circumspecte & to beware of men. For they
shulde bryng them before iudges & kynges
and slay them, thynkyng to do God service
therin, that is as Paule to the Romaynes testifi
fyeth of y^e Jewes, for blind zeale to their owne
falte and fayned ryghtwysnesse, persecute the
ryghtwysnesse of God. 

Dogges.

The swyne are they whiche for all they haue
receaueth the pure Gospell of Christ, wyll yet
contynue styll in synne, and roule them selues
in the podel and myer of their olde fylthye co
uersacion, and bothe befose the ignoraunt &
also the weake, vse the yttermost of their liber
tye, enterpretyng it after the largest fassyon/
and muste fauoure of the fleshe, as it were the
popes pardon, and therewith make the truthe
euell spoken of, that thousandes whiche else
myght

Swyne.

An exhortacion of.

myght have ben easely wonne. Wyl notte nat
once here therof. and sterc vp cruell persecuci
on, whiche els wolde be muche easier. ye and
sometyme none at al. And yet wyl those swyne,
when it cometh to the poynte abyde no persee
cucion at all. But offer them selues wyllinge
euen at the fyrst chope for to deny yet they be
scally apposed of theyr doctrine. Therefore lay
first the lawe of god before them, & call them
to repentaunce. And yf thou se no hope of mende
dyng in them, sease there & go no further, for
they be swyne. ¶ But alas, if ever was & shal
be that the greater nombre receaue the wordes
for a newnesse & curiosite (as they say) and to
seme to be somewhat & that they haue not gone
to schole in vayne, they wyl forthe with yer
they haue felte any chaunge of lyuynge in them
selfe, be scholemasters and begyn at libertie,
in practyse openly before theyr disciples. And
whan the Phareseyes se theyr tradicions bro
ken they rage & persecute immediatly. And
then our newe scholemasters be nether groun
ded in the doctrine to defende theyr doynge
nor rooted in the profession of a newe lyfe to
suffre with Christ. &c. ¶

¶ And it shalbe geuen you, seke
and ye shal fynde, knocke and it
shalbe opened vnto you. For all
that are receaue, and he that seketh
fyndeth, and to hym that knocketh
it shalbe

The
it sh
is it
hym
hym
fyll
If y
to ge
dien
fathe
good

¶ Ey
Godd
god, to
lo are
possib
loue th
out the
God,
and al
yf thou
him for
withou
ther to
nede,
thy ney
yf thou
hym,
and to

The. vii. Cha. of Math. fo. xxb.
it shalbe opened. For what man
is it amonge you, yt his son axed
hym breade, that wolde proffite
hym a stone? Or yt he asked hym
fyrre, wolde he offre hym a serpēt
If ye then whiche are euell knowe
to geue good gyftes to your chyld-
ren, howe muche moze shall your
father whiche is in heuen, geue
good thyng to them yt aske hym.

Fyrst note of these wordes, that to pray is
Goddes commaundemen, as it is to beleue in
god, to loue God or to loue thy neybour, and
to are almosse and fastynge also. Nether is it
possible to beleue in God, to loue hym or to
loue thy neybour. But that prayer wyl spring
out ther hence immediatly. For to beleue in
God, is to be sure that all thou hast is of hym
and all thou nedest must come of hym. whiche
yf thou do thou canst nat hut cōtinuallly thanke
him for his benefites whiche thou continually
without ceasinge receauest of his hande / and
thereto euer cry for helpe, for thou arte euer in
nede, and canst no whence els be holpen. And
thy neybour is in such necessite also. wherfore
yf thou loue him, yt wyll compelle the to pyte
hym, and to cry to God for hym continually,
and to thanke as well for hym as thy selfe.

Seco

Prayer is a
commann-
dement
Belefe.
To beleue
in God,
what.

An expoficion of.

Luke. 18.

Prayer .

By prayer
we wyne
the vycto-
rye onely,
and ther-
fore is it of
all thynges
moſte ne-
ceſſarie .

False pro-
phetes
what theyr
wekednes
is .

Marc, xiii.

Secondarely, this heapyng of ſo many wordes to gether, axe, ſeke & knocke, ſignify that the prayer muſt be cōtinuall, & ſo dothe the parable of the wedowe that ſued to the weked iudge, and the cauſe is, that we are euer in cōtinuall neceſſite (as I ſayd) and all our life but euen a warre fare and a perpetual batayle. In whiche we preuayle as long as we pray, & be ouercome aſſone as we ceaſe prayenge / as Iſrael ouercame the Amalechites. Exodi. xvii. as long as Moſes helde vp his handes in pray- er, and aſſone as he had let downe his handes for weyenneſſe, the Amalechites preuayled and had the better . Chriſt warned his diſciples at his laſt ſouper to haue peace in him, affirmyng that they ſhulde haue none in the worlde. The falſe prophetes ſhall euer impugne the faythe in Chriſtes bloude, & enforce to quenche the true vnderſtandyng of the lawe, and the right meanyng and entent of all the workes com- maūded by god, which fyght as a fyght about all fyghtes. Firſt they ſhalbe in ſuch nōhre that Chriſtes true dyſciples ſhalbe but a ſmall flocke in reſpecte of them . They ſhall haue workes like Chriſtes, ſo that faſtyng, prayer, pouerty, obedience and chaſtite ſhalbe the names of their profeſſion . For as Paule ſayth to the Corinthians, the angelles or meſſengers of Sathan ſhal chaūge thē ſelues in to angelles or meſſengers of lyght and truthe . They ſhall come in Chriſtes name, & that with ſignes and myracles, and haue the vpper hande alſo / euen to

The. vii. Cha. of Mat. fol. xcvi.

Mat. 24.

to deceaue y^e very electe if it were possible. Ye
and beynde all this, yf thou get the victory of
the false prophetes, & plucke a multitude out
of theyr handes, there shal immediatly ryse of
the same & set vp a new false secte against the.
And agaynst al these Amalechites, the only re-
medy is to lyfte vp the hādes of thy harte to
God in cōtinual prayer. which handes, if thou
for werynes once let fall, thou goest to the
worste immediatly. Then belyde the syght &
cōfytō of the sottle sophistrie, false myracles
desguysed & ypocretishe workes of these false
prophetes, cometh the dogges and wolues of
theyr disciples with the seruantes of Māmon
and the swyne of thyne owne scolers, againste
whiche al thou hast no nother shyld or defence
but prayer. Then y^e syn & luste of thine owne
flesh, Sathan & a thousande temptacions vnto
well in the worlde, wyll ether dryue the to y^e
castell and refuge of prayer or take the priso-
ner ondoutedly. Last of all thy neyboures
necessite and thyne owne wyl cōpel the to crye
Father whiche arte in heuen gyue vs our dayly
brede, though thou were as ryche as kynge Sa-
lomon. For Christ cōmaūdeth the riche as wel
as the pore, to cry to God cōtinually for their
dayly brede. And if they haue no suche nede,
then is Christ a deceauer and a mocker. what
nede I to pray the to geue orlende me, that is
in myne owne possessiō al redy? Is naty^e fyrst
commān

The ryche
must praye
for daylye
brede.

Interpoyction of.

commaundement, that there is but one God,
 and that thou put thy whole trust in him, which
 yf it were wrytten in thyne harte thou shuldest
 easely perceaue, and though thou haddest as
 many thousandes as Dauid leste behynde him
 and Salomon heaped mo to them, that thou
 haddest no more then the poore begger that
 goeth from dore to dore, y^e & that y^e begger
 (if that cōmaudemēt be wrytten in his harte)
 is sure, y^e he is as ryche as thou. For fyrst thou
 must knowledege that thou hast receaued that
 great treasure of the hande of God, wherfore
 whan thou fettest an halfe peny therof thou
 oughtest to geue God thanks in thyne harte
 for the gyfte therof. Thou must confesse also
 that God only hath kepte it and the that same
 nyght, and euer before, or els be an ydolater
 and put thy trust in some other thyng, thē God.
 And thou must cōfesse that god only must kepe
 it and the, the day and nyght folowynge and
 so continually after, & nat thyne owne wytte
 or power, or the wytte or power of any other
 creature or creatures. For yf God kept it the
 nat, it wolde be thyne owne destruction & they
 that helpe the to kepe it, wolde cut thy throte
 for it. There is no kynge in Christendome so
 well beloued, but he hath ynowe of his owne
 euell subiectes (yf god kepte them nat downe
 with feare) that wolde at one houre ryse vp on
 him and slee him to make hauoke of al he hath
 who is so wel beloued thorowe out al Englāde
 but that there be ynow in the same paryshe or
 nye

The. vii. Cha. of Math. Jo. rebil.

nye aboute that wold, for his good wilke him
to hel if they coude, & wolde with their handes
destroye him; if god kept him nat and dyd enst
seare on the other, Nowe then if god must enst
kepe it the & thou must dayly receaue it of his
hande (as a pore man doth receaue his alme
of a nother man) thou arte in no more suretye
of thy dayly brede, no though thou were a car
dinal, then the p prest is. wherfore how so euer
ryche thou be, yet must thou euer crye to God
for thy dayly breade. So nowe it is a comma
ndement to pray and that continually / shor
thycke and ofte as the psalmes be and all the
prayers of the Byble.

Fynally the thyrd is that we be commaunded
to pray with fayth & trust and that we beleue
in the lorde our God, and doute nat in his pro
myse, vnto whiche Christ educeth vs with an
apte similitude sayenge. If ye beynge eare hea
yet geue good thynges vnto your chyldren
howe muche more shal God fulfyl his promi
ses of mercy vnto his chyldren if they crye vnto
him: he is better and more merciful then al
men, wherfore seynge God commaundeth the
to pray, and for as muche as thou hast so great
necessite so to do, and because he is mercy full
and hath promysed and is true and can nat de
ny his owne wordes. Therefore pray, and when
thou prayest loke nat on thy ne vnrorthynesse
but on his commaundement, mercy and good
nesse, and on his truthe and faythfulnesse / and
beleuestedfastly in hym.

Fayth must
be ioyned
to our
prayers.

Job. 1. 5.

An expositiō of

ever thou hast done / yet yf thou repent & wylt amende, he promyseth that he wyl nat thynke on thy synnes. And though he differ y^c, thynke it nat longe nor faynt in thy fayth or be slacke in thy prayer. For he wyl iurely come & geue the more then thou desyrest / though he deferre for thy proffyte / or chaunge thy request in to a better thyng. ¶


All thynges therfore what so ever ye wolde men shulde do to you so do ye to them. This is verelpe the lawe and the prophetes.

This is a short sermone, that no man nede to complayne that he can nat for y^c length beare it awaye. It is so nye the / that thou nede nat to sende ouer see for ir. It is with in the, that thou nede nat to be importune vpon maister doctor sayenge / syr I pray you / what say ye to this case and to that / & is nat this lawfull / and may I nat so do & so well ynough? Axe thyne owne consience what thou mayst or oughte to do, woldest thou men dyd so with the, then do it, woldest thou nat be so dealte with, then do it nat. Thou woldest nat that men shulde do to the wronge or oppresse the. Thou woldest nat that men shulde do the shame and rebuke / lye on the, kyll the / hyre thyne houle from the, or tye thy seruaut awaye / or take agaynst thy wyll oughte that is thyne. Thou woldest nat that men shulde tell the false ware when thou puttest

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Paule
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that C
lawe.
vnder
hall an

The.viii. Cha. of Mat. Fo.xcviij.

puttest them in trust to make it readye or laye it out for them/ nor thou woldest nat that men shulde deceuue the with greate othes sweryng that to be good which in dede is very naught. Thou woldest nat also that men shulde sell the ware that is nonghte and to deare/ to vndo the / do suchie thynges then to thy neybour. But as lothe as thou woldest be to bye false ware or to deare / for vndoynge thy selfe/ so lothe be thou to sell false ware or to deare for vndoynge thy neybour. And in all thy nedes howe glade thou woldest be to be holpen / so glade be to helpe thy neybour. And so in all other cases examyne thy cōscience and axe her what is to be done in al doubttes betwene thy neybour and the, & she wyl teache the, except thou be more fylthy then a swene and all to gether beastlye. 

He sayth here, this is the lawe and the prophetes. And Math.xxii.he sayth. Thou shalt loue thy lorde God with al thyne harte, with al thy soule and al thy mynde, And as Marke addeth, with al thy myght, and thy neybour as thy selfe. In the two commaundementes hangeth the whole lawe and the prophetes. And Paule. Roma.xi.and Gala.v.sayth that loue is the fulfylling of the lawe. And it is written that Christ is the fulfyllinge or the ende of the lawe. To make all this agree, thys thou muste vnderstande, that to loue God purely is the first and vttermoſt ende of all the lawe & the prophetes

Nota.

Nota.

Law, what
the fulfyll-
lyngether
of is.

N.ii.

prophetes

An erposycyon of.

prophetes. To loue thy neybour is the ende of all lawes that is betwene man and man / as are, kyll nat, steale nat, beare no false wytnesse commytte none adulterye, couet nat thy neybour's wyfe, his house, oxe, asse, mayde, man seruaut nor ought that is his. &c. Christe is the fulfyllinge of the lawe for vs / where we be imperfecte. And whan we breake and repent / his fulfyllinge is imputed vnto vs. And this texte, this is the lawe and the prophetes, mayst thou vnderstāde, as whan Paule sayth, Loue is the fulfyllinge of the lawe. That is, to do as thou woldest be done to, is all the lawe that is betwene the and thy neybour, and that acor- dynde to the true vnderstandyng and inter- pretyng of all true prophetes.

Entre in at the strayte gate, for wyde is the gate and brode is the way that ledeth to distruction, and many they be, that go in therat. But strayte is the gate, & narrowe is the waye that leadeth vnto lyfe, and fewe they be that fynde it.

Strayte
gate,

The strayte gate is the true knowledge and vnderstandyng of the lawe and of the true en- tent of workes, whiche who so euer vnderstan- deth, the same shalbe dryuen to Christ to fetch of his fulnes and to take him for his ryghtwyl- nes and fulfyllinge of the law, al to gether at the

The. vii. Cha. of Mat. Fol. xcix.

the begynnyng and as ofte as we fall afterwarde, and for more then the thousande parte of our fulfyllinge of the lawe and ryghtwynesse of our best workes al our lyfe longe. For except the ryghtwynesse of Christe be knytte to the best dede we do, it wyll be to shorte to reache to heuen. ¶

And the narrowe waye is to lyue after this knowledge. He that wyll enter in at this gate must be made a newe, his heed wyll else be to great, he must be vntaught all that he hath lerned, to be made lesse for to entre in, and disused in all thynges to which he hath ben accustomed to be made lesse to walke thorow the narrowe way, where he shall fynde such an heape of temptacions and so continuall, that it shall be impossible to endure or to stande, but by prayer of stronge sayth. ¶

And note a nother, that fewe fynde the waye why? for theyr owne wysdome, theyr owne power & the reasons of their owne sophistrie blynde them vtterly. That is to say, the lyght of theyr owne doctrine which is in them, is so extreme darcknesse that they can nat se. Shuld god let his church erre (say they) Shulde our elders haue gon out of the waye? Shulde God haue let y^e deuel do these myracles & so forth. And whan Christ sayth / fewe shall fynde the gate, ye say they / in respecte of the turkes and farselyns whiche are the greater multitude. Ye but yet here a lytle / the Scribes & Pharesees which had all the auctorite ouer the people &

The narrow way.

Few fynde the narrow way and why.

An expositioun of

Peter.

taught out of the scripture, & the saduces with all other false prophetes that were whā Christ came, were no Turckes nor Sarelyns, nether had God any other churchē than was amonge them. And saynt Peter prophesyeth y^t it shal be so amonge ys, & that we shalbe drawen w^t false sectes of couetousnesse, to deny Christ, as we nowe do, and beleue no more in hym. And **Paule.** **Christe,** Paule & Christ cōfirme the same, that the elect shulde be deceyued, if it were possible. More ouer yf it were ynough to say. I wyll beleue & do as myne elders haue done, as though they could nat erre, then was Christ to blame for to saye, that excepte thou forsake father, mother and thyne elders, thou couldest nat be his disci ple. Christe must be thy master, & thou must be taught of God, and therefore oughtest thou to examine the doctrine of thyne elders by the worde of God. For the greate multitude that Christ meneth are the false prophetes & them y^t folow thē, as it shal better apere here after,

Beware of false pphetes whiche come to you in shepes clothyngē, but are within rauenyngē wolues. By theire frutes ye shal know them. Do men gather grapes of thornes: ether figges of byers: euen so eue ry good tree byngēth forth the good frute. But a corrupt tree, byngēth forth

The. vii. Chap. of Math. Io. C.
forth euell frute. A good tre can nat
brynge forth the euell frute, nor a cor-
rupte tree brynge forth good frute.
Euery tre that bryngeth nat forth
good frute is to be hewen downe
& to be cast in to the fyre, wherfore
by their frutes ye shal know them.

Here Christe warneth the. and describeth vs
to the, those capitayns that shulde so blynde
the great multitede (that they shulde nat finde
the straye gate) & leade them the brode waye
to perdition. Note fyrst that though they be
falle, yet he calleth them prophetes, whiche
worde in the newe testamēt is taken for an ex-
pounder & an interpreter of scripture. And he
sayth they shal come to you my disciples, then
they must be our preachers and our doctours.
Ye verely they must be those our false prechers
whiche Peter prophesyed shulde be amonge vs
and brynge in dāpnable sectes, for to fulfyl &
satisfy theyr couetousnesse, & folowe the way
and steppes of theyr father Balam. And they
shall come therto in shypes clothyng. Ergo
they be nether the turkes nor yet sarelins. For
they come clothed in yron and stele, and wyll
therto suffre vs to kepe our fayth / yf we wyll
submytte our selues to them / as the grekes do.

N. 4.

And

The false
prophetes
who.

An exposition of

And as for the lyes they be an hundred tymes
fewer then we, & are euery where in bondage,
ye and for the great parte captiues vnto vs.
They also be nat clothed in shepes skynnes,
but mayntene openly theyr fayth cleane con-
trarye to oures.

Shepes clo-
thynges
what,

But what are these shepes clothynge, truly
the very name of Christ. For sayth Christ Mat.
xxiii. There shall come many in my name and
deceauue many. And besydes that, they shall
do myracles in Christes name, as it foloweth
in the texte, that they shal call Christ Maister,
Maister, and begynne theyr sermone sayenge.
Our maister Christe saythe in such a chapiter.
what so euer ye bynde vp on earthe, shalbe
bounde in heuen. Se frendes these be nat our
wordes, but our master Christes. And they shal
do myracles in Christes name therto, to con-
fyrme the false doctrine which they preache in
his name. O feareful & terribble iudgement of
almighty God and sentence of extreme rygo-
roulnesse vp on al that loue nat the truth (whan
it is preached them) that God to aduenge hym
selfe of their vnkynndesse, shal sende them so
stronge delusions that doctrine shuld be prea-
ched vnto them in the name of Christ, & made
feme to folowe out of his wordes and be con-
fyrmed with myracles done in callynge vp on
the name of Christ, to harden their hart; in the
fayth of lyes accor dyng to the prophesye of
Paule to the Thessalonians in the seconde epistle.
Another of theyr shepes cootes is, that they
shall

2. The. 2.

Shepes

The. vii. Cha. of Math. Fo. ci.

shal in euery sermon preche myghtely agaynst the Scribes & Phareseyes, agaynst Faustus and Pelagian with such lyke heretykes, which yet neuer preached other doctryne then they the selues do. And more of theyr clothynge is they shal preach that Christ preached almosse prayer and fastynge, and professe obedience pouerty and chastite, workes that our sauour Christ bothe preached and dyd. Fynally they be the holy churche and can nat erre.

clothynge.

But they be within rauenyng wolues, They preach to other, steale nat yet they them selues robbe God of his honoure, & take from hym the prayse & proffite of all their doctrine and of all their workes. They robbe the lawe of God of her myghtye power wherewith she dryueth all men to Christe, and make her so weyke, that the feble fewyll of man is nat able to wrestle with her, without callynge to Christe for helpe.

Rauenyng
wolues.

They haue robbed Christe of all his merytes and clothed them selues therwith. They haue robbed the soule of man of the breade of her lyfe, the fayth and trust in Christes bloude and haue fede her with the shales and coddres of the hope in theyr merytes, and confydence in theyr good workes.

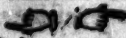
They haue robbed the workes commanded by God of the entent and purpose that they were ordeyned for. And with theyr obedience they haue drawn them selues from vnder the obedience of all princes and temporall lawes

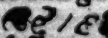

N.v.

with

An expositiō of

The obedi-
ence pover-
tye & wyl-
ful chastite
of our spī-
ritualtye.

with theyr poverty, they haue robbed all na-
cions & kyngedomes, and so with theyr wyl-
ful poverty haue enryched them selues, & haue
made the comens poore / with theyr chastite,
they haue fylled all the worlde full of whores
and sodomites, thynking to please God more
hylie with kepyng of an whore then an ho-
nest chast wyfe. If they say it is nat truthe then
all the worlde knoweth they lye, for if a prest
mary an honest wyfe, they punyſhe hym imme-
diatly and saye he is an haynouse heretyke as
though matrimonye were abhominable. But if
he kepe a whore, thē is he a good chast chyld
of theyr holy father the pope whose ensample
they folowe, an I warrant hym synge masse on
y^e next day after as wel as he dyd before, with
out ether persecucion or excommunicacion/
suche are the lawes of theyr vachaste I wolde
say theyr owne chast father. 

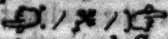
If thou professe obediēce, why ronnest thou
from father, mother, master and ruler (whiche
God byddeth the to obeye) to be a fryer / yf
thou obeye, why obeyest thou nat the kyng
and his lawe, by whome God defendeth the
bothe the in lyfe and goodes / and al thy great
possessions?  

Povertye.

If thou professe povertye, what doest thou
with the landes of gentylmen, squyers, knygh-
tes, barōs, orles & dukes? what shulde a lor-
des brother be a beggers seruauit? or what
shulde a begger ryde with thre or foure score
horses waytyng on hym. Is it mete that a man

The. vii. Cha. of Math. Jo. cii.


of noble byrth, & the right heyre of the landes
whiche thou possessest sholde be thyne horse
keper thou beyng a begger.

If ye professe chastite, why desyer ye aboue
al other men the company of women what do
ye with whores openly in many contreyes,
and with secret dispensacions to kepe concu-
bines? why corrupte ye so much other mennes
wyues? and why be there so many Sodomites
amonge you? 

Chastite.

Your charite is meroylesse to the rest of the
worlde to whome ye may gyue nought agayne
and onely lyberall to your selues (as is the cha-
rite of theues) xxx. or fourtye of you to gether
in one denne, amonge whiche yet are nat many
that loue thre of his neyboures hertelye.

Charite.

Your fastyng maketh you as full and as
fatte as your hydes can holde / belye that ye
haue a dispensacion of your holy fader for
your fastyng. 

Fastyng.

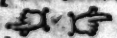
Your prayer is but patteryng without all
affeccyon. Your syngyng is bnt rosyng to
stretche out your mawes (as do your other ge-
stures and ry syng at mydnyght) to make the
meate syng to the botome of the stomacke y^t
ye may haue perfecte dygestion. & be redy to
denoure a freshe agaynst the nexte refection.

Prayer.

Ye shal know them by theyr frutes. First thorn-
es beare no grages nor bryers fygges. Also if
thou se goodly blossomes in them & thynkest
there to haue fygges, grapes, or any frute for
the sustenance or confort of man, go to them
in tyme

Thornes
beare no
fygges.

An expositioun of.

in tyme of nede, and thou shalt fynde nought at all. Thou shalt fynde, for southe I haue no goodes nor any thyng proper, or that is myne owne. It is the couentes. I were a thefe yf I gaue it my father what so ever nede he had. It is saynt Edmondes patrimony. Saynt Albons patrimonye, Saynt Edwardes patrymonye the goodes of holy church. It may nat be mynyshed nor occupied vpon lay and prophane vses. The kyng of the realme for al that he defendeth them aboue all other, yet getteth he nought what nede soeuer he haue saue the only what he must spende on theyr causes all that they gyue withal that he can get besyde of his pore comēs. If the kyng wyl attempte to take ought from the by y^e auctorite of his office for the defence of the realme. Or yf any man wyl entre at them otherwyse then they lust themselves, by what lawe or ryght it be, they turne to thornes and bryers, and waxe at once rougher then a hedgehogge, & wyl sprynkle them with the holy water of theyr maledictions as thycke as hayle, and brethe out the lyghtenynge of excommunicacion vpon them, and so consume them to pouldre. 

A corrupte
tre beareth
no good
frute.

More ouer a corrupt tree can beare no good frute. That is w^her they haue frute that semeth to be good, go to and proue it, and thou shalt fynde it rotten / or the carnell eaten out / and that it is but as a holowe nutte. For sayth in Christ that we and al our workes done within the compase of the lawe of God, be accepted to God

The. vii. Cha. of Mat. Fol. ciij.




to God for his sake) is the kernell, the sweetnes and the pleasaunt bewty of al our workes in the syght of God. As it is wrytten Iohan. vi. This is the worke of god, that ye beleue i him whome he hath sent. This saythe is a worke whiche God nat only worketh in vs, but also hath therein pleasure and delectacyon, and in all other for that saythes sake.

Fayth is the lyfe of man, vs it is wrytten. Iustus ex fide uiuit, out of whiche lyfe the pleasantnesse of all his workes sprynge. As for an ensample, thou arte a shoumaker whiche is a worke within the lawes of God, and sayest in thyne harte. Lo God, here I make a shue as truely as I wolde for my selfe / to do my neybour seruice / and to get my lyuynge in truthe with the labour of myne handes as thou commaundest, and thanke the that thou hast geuen me this crafte and makest it luckye that I gette my lyuynge therewith / and am surelye perswaded that bothe I and my worke please the, O father, for thy sonne Iesus sake. Lo now this saythe hath made this symple worke pleasaunt in the syght of God.

Fayth maketh the worke good and acceptable

Another ensample, thou takest a wyfe and sayest, O father, thou nat only permyttest this but also commaundest all that burne and haue their myndes vnquyeted / to mary for feare of fornicacion & to forthe. And father I promise the to loue this woman truelye and to care for her, and gouerne her after thy lawes, & to be true to her, & to stande by her in all aduersites and

An exposition of.

and to take in worthe as well the euell as the good and to brynge vp the frute that thou shalte geueme of her / in thy feare / and teache it to knowe the .   

& Moreouer as concernyng the acte of Matrimony, as whā thou wylt eage, thou blessed god and receauest thy dayly fode of his hande accordyng to the fourthe petition of thy pater noster, and knowlegest that it is hys gyfte, and thankest hym, beleuyng his word, that he hath created it for the to receaue it with thanks by the which worde & prayer of thākes thy meate and drynke is sanctified. i. Timot. iiii. Euen so thou sayest, Father this I do, nat only at thy permission which is ynough to please the with all, but also at thy commaundement, and haue bounde my selfe here vnto to kepe my soule from synnyng agaynst the, and to helpe my neybour that she synne nat also, and promyle the to kepe this profession truly / & to noryshe the frute that thou shalt gyue me ī the feare of the & in the faith of thy son Iesu, & so thankest the lorde for his gyftes. How is thy worke thowowe this fayth & thankes pleasaunt & acceptable in the syght of God. And so was the generation of Iacob in faith, and of Samuel, & many other. And y^c geuyng sucke was a good worke, and so was the dreslyng of them by the fyre. And whan our lady conceaued Chryste thorow'e fayth, was nat that a good worke? what yf God whan she doubted & asked (by what maner she shulde conceaue him) had commaunded

The.viii. Cha. of Mat. Jo.c. liii.

maunded her to conceaue hym of Ioseph or of some other man, had nat that worke done in obedience and fayth/ben as good a worke?

The wyll that Abraham had to slaye Isaac, & all that he dyd tyl he came at the very poynte to slaye hym / were good workes / and so had ben the slayenge also. And Abraham was sure that he pleased God hyllye / and as well as in any other worke, and had as depely synned yf he had ben disobedient therin, as though he had done any other cruell dede forboden by God, ye but shomakyng is nat commaunded by God, yes and hath the promise of God annexed therto. For God hath commaunded me for the auoydyng of syne to do my brethren seruice / and to lyue therby / and to chose one estate or other (for if thou woldest receaue only of thy brethren and do nought agayne thou were a thefe and an extorcioner & a tyraunt) And I chose shomakyng, or receaue it at the obedience of myne elders. Nowe haue I goddes commaundement to worke therin trulye, and his promyse annexed therto, that he wyll blesse myne occupacion and make it lucky and frutful to bryngeme an honest lyuynge. worke I nat nowe at goddes commaundement and haue his promyse that it pleaseth hym?

* Note thys alio, Fyrst my crafte is goddes commaundemēt. Secōdarely I beleue and am sure that my worke pleaseth god for Christes sake Thyrdlye my worke is proffyttable vnto my neybour, and helpeth his necessite. Fourthlye I receaue

* Handy
craftes are
the cōman-
dement of
God.

An expolycion of.

I receaue my rewarde of the hande of God wth thanks, and worke surely certefyed that I please God in my worke thorow^e Christe and that god wyl gyue me my dayly breade therby

But yf thou examyne theyr doctrine, thou shalt fynde that this sayth is away in all theyr frutes, and therefore are they worme eaten and shales without kernelles.

Nota.

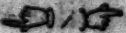
Note agayne, the turkes and Iewes gyue almose as well as we & as muche, and yet abominable for lacke of fayth and knowledge of the true entent. what sayth the texte, he that receaueth a prophete in my^e name of a prophete shall haue the rewarde of a prophete. That is, because thou aydest him in preachi^{ng} of Christes worde, thou shalt be partaker with him & haue the same rewarde, And he that receaⁿeth a discipule in the name of a discipule, shall haue &c. And he y^e geueth one of these lytle ons but a cuppe of colde water for my name sake shal haue his rewarde. If a kyng minister his kyngedome iⁿ the fayth of this name, because his subiectes be his brethren and the pryce of Christys bloude, he pleaseth God highly, and yf this fayth be nat there, it pleaseth him nat. And yf I sowe a shue truly in the fayth of his name, to do my brother seruise, because he is the pryce of Christes bloude, as pleaseth God. Thus is fayth the goodnesse of all workes.

Fynally whan God geueth, and I receaue with thanks, is nat God as well pleased, as whan I geue for his sake and he receaueth. A

true

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The. vii. Cha. of Mat. fol. C. v.

true frende is as glad to do his frende a good turne, as to receyue a good turne, whan the father gyueth his sonne a newe cote & sayth, Am nat I a good father / & wylte nat thou loue me agayne and do what I bydde the. And the boye receyueth it with thankes and sayth ye, and is glade and proude therof, dothe nat the father reioyse as muche nowe in the lade, as a nother tyme whan the lade dothe what so euer it be at his fathers commaundemēt? But the false prophetes do well to paynte God after the lykenesse of theyr owne vilenomye, glad whan he receyueth the same whan they receyue in his name. But sowre grudgyng and euell content whan he geueth agayne. But thou pleasest god, whā thou askest i faith, & whan thou receauest with thankes, and whan thou reioycest in his gyftes and louest hym agayne, to kepe his commaundementes and the apoyntemāt and couenaunt made betwene hym and the. 

¶ And for a conclusion besydes, that they expell feyth which is the goodnesse of al workes they set vp workes of theyr owne makynge to dystroye the workes of God, and to be holier then goddes workes, to the depisyng of goddes worke, & to make Goddes workes vyle. ¶ with theyr chastite they dystroye the chastite that god ordeyned & only requyreth wth theyr obedience, they dystroye the obedience that God ordeyned in this world, and desyreth no nother, with theyr pouertye they dystroye the pouerty of the spirite which Christ taught only

An expositioun of.

whiche is, onely nat to loue worldely goodes
with theyr last, they destroye the last whiche
God commaundeth that is a perpetuall sobrie-
nesse to tame the fleshe, with theyr patteryng
prayer, they destroye y^e prayer taught by god
whiche is ether thanks or desirynge helpe
with sayth & trust that God heareth me.

The holy-
nes of ypo-
crites wher
in it is.

Their holynesse is to forbyd that God ord-
eyned to be receaued with thanks gyuynge,
as mete and matrimonye. And their ou'ne wor-
kes they mayntayne and let Goddes decaye.
Breake theirs and they persecute to the dethe
But breake Goddes, and they ether loke tho-
rowe the fingers or else gyue the a flappe with
a foxe tayle for a lytle monye. There is none
ordre amonge the that is so perfecte, but that
they haue a prison more cruell then any tayle
of theues and murtherers. And yf one of theyr
brethren commytte fornicacion or adulterye
in the worlde, he syniffeth his penaunce there
in in thre weekes or a moneth, and then is sent
to a nother place of the same religion. But yf
he attempt to put of y^e holy habite, he cometh
neuer out, and is so straitlye dyoted therto,
that it is meruel if he lyue a yere, besyde other
cruell murther that hath ben founde amonge
them, and yet is thys shamefull dyotyng of
theys, murther cruell ynough.

Axe the Au-
sten fryers
why they
murthered
one of
theyr fel-
lowes at
London.

Be nat deceaued with vyasures, nor yet with
myracles. But go to and iudge theyr workes,
for the spiritual iudgeth al thyng; sayth Paule
i. Cor. ii. who is that spirituall? nat suche as

we

The. vii. Cha. of Mat. To. C. vi.

We nowe call men of holy churche. But al that haue the true interpretation of the lawe wyrtten in theyr hartes. The ryght sayth of Christe and the true intent of workes, which God byd deth vs worke, he is spirituall and iudgeth al thynges, and is iudged of no man.

who is the
spirituall.

But all that say to me, lord lord shall entre in to the kyngdome of heuen, but he that fultylleth the wyll of my father whiche is in heuen. Many wyl say vnto me at that daye, lord lord dyd we not prophesye in thy name: and in thy name cast out deuilles: and dyd we not in thy name many myracles: Then wyl I confesse vnto them. I neuer knewe you, departe from me ye workers of inquite.

This doublyng of lorde hath vehemenly & betokeneth that they whiche shalbe excluded are suche as thynke them selues better & perfitter then other men, & to deserue heuen with theyr holy workes, nat for them selues onely but also for other. And by that they prophesied, by whiche thou mayst vnderstande the interpretation of scripture, and by that they cast out deuilles, and dyd myracles in Christes

O. 2.

name

An exposition of

name (and for all that they are yet workers of wykednesse, and do nat the wyll of the father which is i heuen) it is playne that they be false prophetes, and euen the same of which Christe warned before. ¶

**Ignorance
excuseth
nat, yf we
wyl nat so.**

¶ And nowe for as muche as Christe and his apostles warne vs that suche shall come, and descrybe vs the passiōs of their vyasures (Christys name, holy church, holy fathers and fyftene hundred yeres, with scripture and myracles) and cōmaunde vs to turne our eyes from their vyasures, and consider their frutes, and cut them vp and loke within whether they be sounde in the corē and kernell or no, and gyue vs a rule to trye them by, is it excule good ynough to say, God wyl nat let so great a multitude erre. I wyl folowe the most parte and beleue as my fathers dyd, and as the preachers teache, and wyl nat busy my selfe, chose them / the faute is theirs and nat oures / God shal nat laye it to our charge yf we erre. ¶

**False pro-
phetes,
howe to
know wher
they be.**

¶ Where suche wordes be / there are the false prophetes all redy / for where no loue to the truthe is, there are the false prophetes / and where suche wordes be, there to be no loue to the truthe is playne. Ergo where suche wordes be, there be the false prophetes in theyr full swynge by Paules rule. 2. Thessa. 2. Another cōclusion where no loue to the truthe is, they be false prophetes. The greatest of y^e worlde haue least loue to the truth. Ergo the false prophetes be the chapelanes of the greatest which may

The. vii. Cha. of Mat. fo. C vii.

may with the swerde compell the rest. As the kynges of Israel compelled to worshype the golden calves. And by falsse prophetes vnder stande falsse teachers, as Peter calleth them & wycked expounders of the scripture.

Who so euer hereth these wordes of me & dothe them, I wyl lyken hy to vnto a wyse man that buyt his house vpon a rocke, and there fell a rayne, and the floudes came, and the wyndes blew, & bete vpon that house, but it fel nat, for it was grounde vpon a rocke. And all that heare of me these wordes, and do them nat, shalbe lykened vnto a folythe man that buyt his house vpon the sande, & there fell a rayne and the floudes came, and the wyndes blew, and dasthed vpon that house, and it fell, and the fall therof was great.

¶ Christ hath two sortes of hearers, of whiche nether nother do there after. The one wyl be saued by fayth of their owne makynge without

Believers
without
workes,
and wor

O.iii.

makynge.

An exposition of

Here with
out fayth
are buyt
on sands.

makinge without fayth. The first are those vnlupteoule which haue yelde them selues vn to synne sayenge, tush God is mercyfull / and Christ dyed for vs, that must saue vs only, for we can nat but synne without resistance. The secõde are the ypocrites which myl deserue al with theyr owne ymagyned workes only. And of fayth they haue no nother experience, saue that it is a lytle meritoriousse where it is paynefull to be beleued, As that Christ was borne of a virgyne, and that he came nat out the waye that other chyldren do / sye no / that wase a great inconuenience but aboute vnder her arme and yet made no hole / though he had a verye naturall bodye as other men haue / and that there is no breade in the sacrament nor wyne, though the fyue wyttes saye all ye. And the meritoriousse payne of this belefe is so heauye to them, that excepte they had sayned them a thousande wyse similitudes and lowlye likenesses / and as manye madde reasons to steere them with all, and to helpe to captiuatetheyrvnderstandynge, they were lyke to cast all of their backs. And the onely refuge of a greates many to kepe in that faythe, is to cast out of theyr myndes and nat to thynke vpon it. As though they forgyue nat, yet yf they put the displeasure out of their mindes & thynke nat of it tyll a good occasion be geuen to aduenge it, they thynke they lone theyr neybour well ynough all the whyle, and be in good charite. And the fayth of the best of them is, but lyke their

The. vii. Cha. of Mat. fo. Cxlii.

theyr sayth in other worldye storyes. But the sayth which is trust and cōfydence to be saued and to haue theyr synnes forgiven by Christe whiche was so borne, haue they nat at al That sayth haue they in theyr owne workes onely.

But the true hearers vnderstande the lawe, as Christe interpreteth it here / and sele therbye theyr ryghtwyle dampnacion / and runne to Christe for succoure / and for remysyon of all theyr synnes that are past / and for al the synne whiche chaunce thorowe infirmite / shall compell them to do, and for remysyon of that the lawe is to stronge for theyr weake nature.

And vpon that they consent to the lawe, loue it and professe it, to fulfyll it to the vttermost of theyr power, and then go to and worke.

Fayth.

Fayth or cōfydence in Christe bloude without helpe and before the workes of the law bryngeth al maner of remission of synnes and satisfaction. Fayth is mother of loue. Fayth accompayneth loue in all her workes to fulfyll as muche as there lacketh in our doynge the lawe of that perfayte loue, whiche Christe had to his father and vs in his fulfyllinge of the lawe for vs. Nowe whan we be reconcyled / than is loue and fayth to gether our ryghtwysnesse / our keepynge the lawe, our contynuyng / our procedynge forward in the grace whiche we stande in / and our bryngynge to the euerylastynge sauynge and euerylastynge lyfe. And the workes be estymed of God accordynge to the loue of the harte. If the workes be

Loue.

great

An epistolycyon of.

great and loue lytle & colde, then the workes be regarded therafter of God. If the workes be small and loue muche and feruent, the workes be taken for great of God.

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The Scribes & Phariseyes had thrust vp the swerde of the word of god into a scabarde or sheathe of gloses, and therein had knytte it fast, that it coude nether stycke nor cut, teachyng a deed workes without fayth & loue whiche are the life & y^e hole goodnes of al workes & the only thyng why they please God. And therefore their audieñce abode euer carnal & fleshly mynde without fayth to god & loue to theyr neyhoures. Christes wordes were spirite and life. Io. vi. That is to say, they ministred spirite and lyfe, and entred into the harte and grated on the cōscience and thorowe preachyng the lawe, made the hearers perceyue theyr duties, even what loue they ought to God, and what to man. & the right dāpnacion of al them that had nat the loue of God & man written ī their hartes, and thorow preachyng of fayth, made al y^e cōsented to the lawe of god, fele the mercy of God in Christ, and certefyed thē of theyr saluacion, hory^e word of god is a two edged swerde

The. vii. Cha. of Mat. fol. C. ix.


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✠ / ✠ / ✠

W. T.

✠ The table whiche shall sende you to
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An epodycon of.

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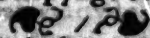
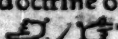
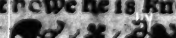
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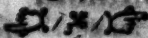
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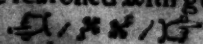
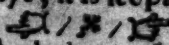
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